

A primer in Englyſhe
with dyuers prayers &
godly meditations.

*** The contentes.**

6 C First an Almanack. A Calender.

Chriſten mannes lernynge.

A deuout exortation for them that re-
ceiue the blessed sacrament of the altar.

A Christen instruction for chylidren
with Grace for dyner & souper/and other
good thinges. &c.

A dialogue wheri the chylde asketh cer-
tayne questions, & the answere to the same.

A generall confession.

The Matyng.

¶ The Passion of our Saviour Christ,

♣ The Resurrection. The Apparitions
of Christ to his Disciples,

¶ The affencion.

¶ The receyvinge of the holyghost.

The Prime and houres,

♣ The Guynsonge. The complen.

The prayer of the Prophete Eſaie.

The song of Anna Helcanas wyfe,

The prayer of the Prophete Daniell,

The prayer of the Prophete Daniel,
 The prayer of the Prophete Jonas.

¶ That prayer pcase the goddes wrathe,

The seuy[n] Psalmes,

The rough plaines,
The commendations,

The commendations,
The Psalmes of the Passion.

¶ Cum privilegio regali.

* * * * *

Almanake for xliii. yeres.

The yere of oure lord	Estre day	Golden nōbre	Dñicall letter	Leape yere
M. d. xxxv.	xxviii. mar	xxvi	A	
M. d. xxxvi.	xxvi. Aprill	xxvii	A B.	
M. d. xxxvii.	i. Apryll	xxviii	B	
M. d. xxxviii.	xxi. Apryll	xxix.	C	
M. d. xxxix.	vi. Apryll	i.	D	
M. d. xl.	xxviii. marche	i.	E	
M. d. xli.	xxvii. Apryll.	iii.	F	
M. d. xlii	ix. Apryll	iiii.	G	
M. d. xliii.	xxv. mar	v.	H	
M. d. xliiii	xiii Apryll	vi.	I	
M. d. xlv	v Apryll	vii	K	
M. d. xlvi	xxv Apryll	viii	L	
M. d. xlvii	ix Apryl	ix	M	
M. d. xlviii	viii Apryll	x	N	

¶ Who that wyl knowe Estre day / The
golden nombze. The dñicall letter. And
the leape yere frō the yere of oure lord a
M. cccc. 35. to the yere. M. cccc. 48
inclusyuelly beholde this table aboue i þ
date / & he shall fynde the forsayd thiges.
¶ The newe mone is comenly every mo
neth in the syfth day before the golden
nombze that renneth for the yere

I Anuary hath .xxxi. dayes.
The mone hath .xxx.

2

iii	A Circumscriptio domini.	1
	b Octaua sancti Stephani.	2
xi	c Octaua sancti Iohannis.	3
	d Octaua sanctorum innocentium	4
xix	e Octaua sancti Thome mar.	5
viii	f Epiphania domini.	6
	g Felicis & Ianuarij.	7
xvi	A Luciani presbyteri & socio.	8
v	b Iudoci confessoris.	9
	c Pauli primi eremite.	10
xiii	d Solin aquario.	11
ii	e Arcadij martyris.	12
	f Octaua epipha. Hilarij epi.	13
x	g Felicis presbyteri.	14
	A Mauri abbatis	15
xviii	b Marcelli pape & martyris	16
vii	c Deposito sancti Antonij	17
	d Prisce virginis	18
xv	e Wlfranni episcopi	19
xii	f Fabiani & Sebastiani mar.	20
	g Agnetis virginis.	21
xix	A Vincentij martyris.	22
i	b Emerentiane virginis.	23
	c Timothei confessoris.	24
ix	d Conuertio sancti Pauli.	25
	e Polycarpi epi et martyris.	26
xvii	f Iuliani epi et confessoris.	27
vi	g Agnetis secundo.	28
	A Valerij episcopi	29
xiiii	b Batildis regine.	30
iii	c Saturnini et Victoris.	31

Febuary hath xxviii. dayes.

The moneth hath .xxix.

	d	Brigide virginis. Ignatii epi.	1
xi	e	Purificatio beate Marie.	2
xix	f	Blasii episcopi.	3
viii	g	Gilberti confessoris.	4
	A	Agathe virginis & martiris.	5
xvi	b	Vedasti & Amandi.	6
v	c	Auguli episcopi.	7
	d	Pauli epi. Luci & Tyrici.	8
xiii	e	Apollonie virginis.	9
ii	f	Scholastice virginis.	10
	g	Eustasie virginis.	11
x	A	Eulalie vir. & Sol in pisci.	12
	b	Wlfranni episcopi.	13
xviii	c	Valentini martiris.	14
vii	d	Faustine & Jovite.	15
	e	Eulalie virginis & martiris.	16
xv	f	Polichronie epi & martiris.	17
iiii	g	Simeonis epi & martiris.	18
	A	Sabini. Juliani martiris.	19
xii	b	Mildrede virginis.	20
i	c	Scragsa novem martirū.	21
	d	Cathedra sancti petri.	22
x	e	& Locus bissexti.	23
	f	Matthie apostoli.	24
xviii	g	Inuentio sancti pauli.	25
vii	A	Nestoris episcopi.	26
	b	Augustini episcopi.	27
xv	c	Oswaldi epi & confessoris.	28

M Archē hath. xxxi. dayes.
The mone hath. xxx.

iii	d	Dauid episcopi & confessoris.	1
	e	Eedde episcopi & confessoris.	2
xi	f	Martini & Austini.	3
	g	Adriani martyris.	4
xix	A	Forc / Eusebii / & Perpetue.	5
viii	b	Victoris & Victorini.	6
	c	Perpetue & Felicitatis.	7
xvi	d	Deposicio sancti Felices.	8
b	e	Quadragesima martirum.	9
	f	Agapiti martyris.	10
xiii	g	Quirini & Candidi.	11
ii	A	Gregorii pape.	12
	b	Theodore matrone.	13
x	c	* Sol i ariete. Equinoctiū.	14
	d	Longini martyris.	15
xviii	e	Hilari & Tacioani.	16
vii	f	Patricii epis. Gertrudis.	17
	g	Edwardi re. & confessoris.	18
xv	A	Joseph sponsi Marie.	19
iiii	b	Luthberti abbatis.	20
	c	Benedicti abbatis.	21
xii	d	Afrodisi confessoris.	22
i	e	Theodore presbyteri.	23
	f	Agapite martyris.	24
ix	g	Annunciatio dominicalis.	25
	A	Castoris martyris.	26
xviii	b	Resurrectio domini.	27
vi	c	Dorothee virginis.	28
	d	Victorini confessoris.	29
xiiii	e	Quirini martyris.	30
iii	f	Aldelmi episcopi.	31

Aprill hath .xxx. dayes.
The mone hath .xxix.

	g	Theodore virginis.	1
xi	A	Marie egiptiace.	2
	b	Richardi epi & confes.	3
xix	c	Ambrosij episcopi.	4
xviii	d	Martiniani & martia.	5
xvi	e	Sixti pape & mar.	6
v	f	Euphemie virginis.	7
	g	Egesippi sociozumq	8
xiii	A	Perpetui episcopi.	9
ii	b	Passio septem virginu	10
	c	Sancti guthlaci.	11
x	d	Sol in tauro	12
	e	Iulij pape	13
xxviii	f	Tiburtii & valeriani	14
xvii	g	Osvaldi archiepiscopi	15
	A	Sancti bldori	16
xb	b	Aniceti pape.	17
xiii	c	Eleuterii. & anthio	18
	d	Alphegi epi & mar.	19
xii	e	Victoris pape.	20
i	f	Symeonis episcopi & mar.	21
	g	Sancte sohetis.	22
ix	A	Georgii martyris.	23
	b	Wilfridi episcopi.	24
xxv	c	Marci euangeliste.	25
xiv	d	Cleti pape.	26
	e	Anastasi pape.	27
xiii	f	Vitalis martyris.	28
ii	g	Petri mediolanen.	29
	A	Deposito .s. Ethenwaldi.	30

M Ape hath xxxi. dayes.
The mone hath xxx.

xi	b	Philyppei & Jacobi.	1
	c	Athanasii episcopi.	2
xix	d	Inuentio sancte crucis.	3
viii	e	Fel. corde spinei domini.	4
	f	Sodardi confessoris.	5
xvi	g	Johannis ante portam lati.	6
v	A	Johannes de beuerla.	7
	b	Apparitio michae.	8
xiii	c	Translatio sancti Nicolai.	9
ii	d	Gordiani & epimachi	10
	e	Anthonii martyris.	11
x	f	Peteri achillei & pan.	12
	g	Seruati confessoris.	13
xvii.	A	Sol in gemini	14
vi	b	Isidori martyris.	15
	c	Brandini episcopi.	16
xv	d	Translatio sancti bernardi.	17
iiii	e	Dioscori martiris	18
	f	Dunstani epi & confesso.	19
xii	g	Bernardini mōachi.	20
i	A	Helene regine	21
	b	Juliane virginis.	22
ix	c	Desiderii martyris.	23
	d	Trāllatio sancti francisci.	24
xviii	e	Adelmi episcopi & confes.	25
vi	f	Augustini anglo. apostoli.	26
	g	Bedde presbyteri	27
xiiii	A	Germani episcopi pari.	28
iii	b	Coronis martyris	29
	c	Felicis pape.	30
xi	d	Petronille virginis.	31

Iune hath .xxx. dayes.
The mone hath .xxix.

	c	Picomedis martyris.	1
xix	f	Marcellini et petri.	2
viii	g	Erasmi confessoris.	3
xvi	A	Sancti petrocij.	4
v	b	Bonifacis sociozumq.	5
	c	Mellonis archiepiscopi.	6
xiii	d	Translacio sancti vlstani.	7
ii	e	Medardi et Gildardi.	8
	f	Translatio sancti Edmundi.	9
x	g	Iuonis confessoris.	10
	A	Barnabe apostoli.	11
xviii	b	Basilidis cirini et Raboris	12
vii	c	Anthoni cō. ☩ Sol in cātro.	13
	d	Basilij episcopi.	14
xv	e	Viti Modesti et Crescentie.	15
iiii	f	Translatio sancti Richardi.	16
	g	Botulphi confessoris.	17
xii	A	Marci et Marcelliani.	18
i	b	Servasii et Prothasii.	19
	c	Translatio sancti Edwardi.	20
ix	d	Walburge virginis.	21
	e	Albani martiris.	22
xvii	f	Etheldrede virgi. Vigilia.	23
vi	g	Natiuitas sancti Joā. bap.	24
	A	Translatio sancti eligij cpi	25
xiiii	b	Johannis et Pauli.	26
iii	c	Crescentis confessoris	27
	d	Leonis pape. Vigilia.	28
xi	e	Petri et Pauli apostolor.	29
	f	Cōmemoratio sancti pauli	30

Iuly hath .xxxi. dayes.
The mone hath .xxx.

xix	g	Octaua Johannis baptiste.	1
viii	A	Uisitatio beate Marie.	2
	b	Trāslatio sācti Tho. apost.	3
xvi	c	Trāslatio sācti Martini.	4
v	d	3oe virginis et martyris.	5
	e	Octaua apostolorū pet & pal.	6
xiii	f	Trāslatio sācti Tho. mart.	7
ii	g	Deposicio sācti Gumbaldi.	8
	A	Cyrilli episcopi.	9
x	b	Septem fratrum martirū.	10
	c	Trāslatio sancti benedicti.	11
xviii	d	Naboris et Felicis.	12
vii	e	Prinati martyris.	13
	f	☉ Sol in Leone.	14
xv	g	Trāslatio sancti Swithuni.	15
iiii	A	Trāslatio sācti Osmūdi.	16
	b	Kenelmi regis & martyris	17
xii	c	Arnulphi episcopi.	18
i	d	Kufine et Justine.	19
	e	Margerete virginis.	20
ix	f	Prædis virginis.	21
	g	Marie magdalene.	22
xvii	A	Apollinaris episcopi.	23
vi	b	Christine virginis. Vigil	24
	c	Iacobi aposto. Christofoz.	25
xiiii	d	Anne matris Marie.	26
iii	e	Septem dormientium.	27
	f	Sanctonis episcopi.	28
xi	g	Felicis sociozū eius.	29
xix	A	Abdon et Sennes.	30
	b	Germani epi antistidoz.	31

August hath xxxi. dayes. ?
 The monic hath. xxx.

viii	c	Petri ad vincula	1
ix	d	Stephani pape.	2
x	e	Inuentio sancti stephani.	3
	f	Iustini presbyteri.	4
xiii	g	Festum iouis Oswaldi epi.	5
ii	A	Transfuratio domini.	6
	b	Festum uominis Iesu	7
x	c	Epyani sociorumq; eius.	8
	d	Romani martyris. Vigilia.	9
xviii	e	Laurentij martyris	10
viii	f	Tiburtij martyris.	11
	g	Clare virginis	12
xv	A	Heppoliti & sociorum eius.	13
vi	b	Eusebi. Vigilia.	14
	c	Assumptio beate Marie.	15
xii	d	Kochi cōf. Sol in virgine.	16
i	e	Octaua sancti Laurentii.	17
	f	Agapiti martyris	18
ix	g	Magii martyris.	19
	A	Ludouici episcopi	20
xvii	b	Bernardi abbatis.	21
xi	c	Octaua assūp. b. Marie.	22
	d	Timothei Vigilia	23
xiiii	e	Bartholomei apostoli.	24
iii	f	Ludouici regis francie.	25
	g	Seuerini episcopi.	26
x	A	Kufi martyris	27
xi	b	Augustini episcopi.	28
	c	Decollatio Johānis bap.	29
viii	d	Felicis et Adoeti.	30
	e	Luthberte virginis.	31

S Eptembze hath .xxx. dayes.
The mone hath .xxix.

xvi	f	Egidij abbatis.	1
v	g	Antonini martyris.	2
	A	Ordinatio sancti Gregorij.	3
xiii	b	Translatio sancti cuthberti.	4
ii	c	Bertini abbatis	5
	d	Eugenij confessoris.	6
x	e	Eueru epi et confessoris.	7
	f	Natiuitas beate Marie.	8
xviii	g	Gorgonij martyris.	9
vii	A	Silui episcopi.	10
	b	Prothi et Hyacinthi.	11
xv	c	Martiniani episcopi.	12
iiii	d	Maurili episcopi.	13
	e	Exaltatio sancte crucis.	14
xii	f	Octa. b. marie Sol in Lib.	15
i	g	Egidij virginis.	16
	A	Lamberti epi et martyris.	17
ix	b	Victoris et Coroni.	18
	c	Januarij martyris.	19
xvii	d	Eustachij martyris. Vigilia	20
vi	e	Mathei apostoli.	21
	f	Mauricii et sociozumi eius.	22
xiiii	g	Tecla virginis	23
iii	A	Andochii martyris.	24
	b	Firmini episcopi.	25
xi	c	Cypriani et Iustini	26
xix	d	Cosme et Damiani.	27
	e	Eruperii episcopi.	28
viii	f	Michaelis archangeli.	29
	g	Hieronymi presbyteri.	30

Octobze hath xxxi. dayes.
The mone hath xxx.

xvi	A	Remigii episcopi.	1
v	b	Leodegarii martyris.	2
xiii	c	Candidi martyris.	3
ii	d	Francisci confessoris.	4
	e	Apollinaris martyris.	5
x	f	Fidis virginis.	6
	g	Marci & Marcelliani.	7
xviii	A	Pelagie virginis.	8
vii	b	Dionysii Rustici & Eleuth.	9
	c	Gercomis & Victoris.	10
xi	d	Nichasu epi & martyris.	11
iiii	e	Wilfridi episcopi.	12
	f	Translatio sancti Edwardi.	13
xii	g	Calixti pape et martyris.	14
i	A	Wilfranni episcopi.	15
	b	Sol in Scorpione	16
ix	c	Etheldrede virginis.	17
	d	Luce euangeliste.	18
xvii	e	Frediswide virginis.	19
vi	f	Austreberte virginis.	20
	g	Undecim milia virginum.	21
xviii	A	Marie salome.	22
iii	b	Romani episcopi.	23
	c	Aglozi episcopi.	24
xi	d	Chrispini et crispiniani.	25
xix	e	Euaristi pape.	26
	f	Florencij martyris Vigili.	27
viii	g	Simonis et Jude.	28
	A	Narcissi episcopi.	29
xvi	b	Germani capua.	30
v	c	Quintini martyris. Vigili.	31

Nouembre hath .xxx. dayes.
The mone hath .xxix.

	d	Hestum oim sanctorum.	1
xiii	e	Comemoratio animarum.	2
ii	f	Wene frede virginis.	3
	g	Amantii episcopi.	4
x	A	Leti presbyteri.	5
	b	Leonardi abbatis.	6
xbiii	c	Willibzordi archiepiscopi.	7
vii	d	Quatuor coronatorum.	8
	e	Theodozi martiris.	9
xb	f	Martini pape.	10
iiii	g	Martini episcopi.	11
	A	Paterni mariris.	12
xii	b	Bricij episcopi & confesso.	13
i	c	Traslatio scti erkenwaldi.	14
	d	Macuti epi. Sol in Sagit.	15
ix	e	Edmundi archi episcopi.	16
	f	Hugonis episcopi.	17
xbii	g	Octaua sancti Martini.	18
vi	A	Elizebeth vidue.	19
	b	Edmundi regis.	20
xiiii	c	Presentatio beate Marie.	21
iii	d	Cecilie virginis & martiris.	22
	e	Clemētis pape & martiris.	23
xi	f	Chyslogoni martiris.	24
xix	g	Katherine virginis.	25
	A	Vini pape et martiris.	26
viii	b	Agricole et Vitalis.	27
	c	Kufi martiris.	18
xbi	d	Saturnini. Vigilia.	29
v	e	Andree apostoli.	30

Decembre hath .xxxi. dayes.
The mone hath .xxx.

	f	Eligii episcopi & confessoris.	1
xiii	g	Libani confessoris.	2
ii	A	Deposito sancti Osmundi.	3
x	b	Barbare virginis.	4
	c	Sabbe abbatis.	5
xxviii	d	Nicolai episcopi.	6
vii	e	Octaua sancti Andree	7
	f	Conceptio beate Marie	8
xv	g	Cypriani abbatis	9
iiii	A	Eulalie virginis	10
	b	Damasi pape	11
xii	c	Pauli episcopi. Sol in cap.	12
i	d	Lucie virginis	13
	e	Thilie virginis	14
ix	f	Valerii episcopi	15
	g	Osapientia	16
xxvii	A	Lazarii episcopi	17
vi	b	Gratiani episcopi.	18
	c	Clencie virginis	19
xiiii	d	Juliani martyris Vigilia	20
iii	e	Thome apostoli	21
	f	Triginta martyrum	22
xi	g	Victori virginis.	23
xx	A	Vigilia.	24
	c	Natiuitas dñi. Anastasie v.	25
ix	e	Stephani protomartyris.	26
	d	Iohannes euangeliste.	27
xxvi	e	Sanctorum innocencium.	28
v	f	Thome martyris.	29
	g	Translatio sancti iacobi.	30
xviii	A	Siluestri pape.	31

**A chriſtenmans lernynge deuyn-
ded in thre partes.**

*** The prologue.**

We haue deſpyed me oft and many ty-
mes / dere brother and frende / truly and
faithfully to write vnto you / the ſome &
effecte of a Chriſtenmans lernynge / that
is to ſay / the princypall thyng that a chri-
ſten mā is bounde to know / wherby I per-
ceyue that ye are a thurſte and hungre af-
ter y^e knowlege of god / which verily doth
reioyſe my herte / nat a lytell / in ſo moch
that it hath pleaſed almyghty god of his
plentiuouſe mercy / to ſtere you therto.

We haue alſo a gret cauſe to reioyſe / for
be ye ſure that it is lyfe euerlaſtyng to
know the father of heuen for god & Jeſu
Chryſt / whō he hath ſent into this worl-
de for vs ſinners / as the goſpell of Iohn
doth witneſſe in the .xvii. chap. But pa-
raueture / if ye were mynded as many be
or coulde nat beate well a poore frendes
counſell / ye wolde ſay vnto me. We thin-
ke ye checke me / as though I knewe nat
god. I can tell well ynough that there is
one god / and that Chriſt was ſent from
heuen. what nede ye than to make theſe
wordes. But moſt hertely beloued i god
take in good worth / the wordes of trouth.
For it is nat ynough to knowe that ther

The pzologue.

is one god / which made heuen and erth /
but to be sure in youre herte / that as he
hath made you amouge his other creatu-
res / to the honour of his name / so wyl
he kepe you & defende you from all cuyl
bodely and ghostly. Agayne / It is nat
suffycient to knowe that there is one fa-
ther in Trinite / but that he is our fader
ye / & that he wyl thorow Christ do none
other wyse by you / than a loupng father
must nedes do by his chylde. In lyke ma-
ner it is nat ynough to knowe that Jesu
Christ the sonne of god is sent frō heuen
to be made mā / but to fele it in your herte
and to be sure agaynst synne / hell / & the
deuyll. yea / and all his temptatryous /
that the same Jesu Christ is made man
for you / is crucifyed for you / suffred his
deth / and shed his blode for the remissyō
of your synnes / and also that he rose vp
from the deed to delyuer you from deth.
That is / to make you partaker / fre man
and cytizen of his lyfe and herytage.
Moreover / it is nat ynough to knowe
the holye ghoste for the thirde person in
Trinite / & that he came downe one whit-
sondaye / or that he apered in the lykenes
of a doue / whan oure sauoure Christe
was baptysed in the water of Jordayne.
But to be sure in youre herte to what
intente

The prologue

intente / and for what purpose the holye
ghost is gyuen you / thorow our sauour
Christe / namely nat to let it passe out of
your remembraunce / that he is gyuen you
by Christ / to make you sure in your hert /
and to beare wytnesse in your conscience /
that ye are goddes chylde / y by the vertue
of the holy ghost / ye maye be bolde of al-
myghty god / to steppe to him and saye.

O father / gyue me this or that / what so
euer it be that ye aske in Christes name.
ye / so bolde as a naturall chylde of his fa-
ther. Therfore doth our sauour Christ
so earnestly comaunde vs to aske / to seke
and to knocke at the father of heuens doore
which we durst neuer do / but by the bold-
nes that we haue in the holy ghoste / tho-
row Christ. So that by hi we haue that
we do aske. we fynde that we seke / ye / the
doore is opened that we knocke at / as the
gospell of Luke doth sweetely declare.

Luce. xi. Nat onely this / but ye must be
sure / that as Christe accordynge to his
promyse hath sent the holy ghost to tech
the truth / y he wyl do so by you / that is /
he wyl kepe you fro errours / that he wil
leade you in the way of god / and brynge
you to the right lande / as Dauid saith in
the psalter. This is dere frende the know-
lege most excellent that my desire is to co-

B

men

A chriſtenmans learynge.
men vpon with you / whiche if you wyll
earnestly regarde and conſyder at youre
herte rote / I put you out of doute / it ſhall
cauſe you to lay your hande on your cōſy-
ence / & to fele i your ſelf / howe needefull &
pſytable this knolege is vnto you. Thus

The firſt parte.

And if ye can fele it / by cauſe our na-
ture is ſo depely roted in ſynne / euē
from our youth vp / as Moyses ſayth in
his firſt booke. Than take the commaun-
demētes of god in your hande / rede them
dilygently ouer & ouer / and pondre them
well in youre herte / which if ye ſo do I
enſure you they ſhall make you to knowe
what ſynne is / for that is the nature of
goddes lawe / namely to ſhewe men howe
peryllous & howe dangerouſe a thyng
it is to take no regarde at the cōmaunde-
mēte of god / at his voyce / nor at his wor-
de . Moreover it putteth vs in remēbran-
ce / howe ſore god is diſpleaſed whan we
forget his cōmaundement / ye / it certify-
eth vs playnly that god wyll dampne vs
for ſuch / & threteneth vs to be our enemies
as he dyd to the Jewes . So that the cō-
maūdemētes & lawe of god leaurneth vs
howe pooze & wretched we be of nature /
howe moche we are in the danger of god
howe

10

Achristen mans learnynge.

howe great a thige it is that is cōmaūded vs/ & howe lytell of it we can fulfyll/ what englyshe wyll ye pyke out of these wordes/ nowe truly this/ if we seke none other cōforte nowe but in these strayte cōmaūdemētes which techeth vs nothinge but what we shall do & leaue/ verily we shall neuer be sure of godd's fauour/ whose wraath & displeasure we haue deserued in brekyng of thē. Therfore hath almighty god lest such a power & strēgth by his cōmaūdemētes or lawe/ ȳ they can sende a man there as he shall be eased of his gret and greuouse burdayne of goddes curse/ that cometh by brekig of his lawe. And doubtlesse the cōmaūdemētis of god do be vs/ as a good frende that telleth a sycke mā what his disease is/ & by what phisick on he maye be healed/ & howe. So do the cōmaūdemēt's of god I saye by vs/ they tel vs we be siners & the chyldren of goddes wraath by nature/ so ȳ there is no helpe by our selfe/ but telleth vs playn by ȳ god is he that must helpe/ or els nothige.

¶ The seconde parte.

Nowe bycause goddes lawe maketh vs so a frayd/ that we dare nat be so bolde/ as to loke ones towarde god/ but rather renne from him and starte a waye as Adam dyde/ by the reason that we are

A christenmans learnynge.

ar so smitten downe/ so wounded/ and so
heuy at our hertes/ for bycause we know
nat how to get out of goddes wrath/ ther
fore god bycause he wyl nat haue vs lost/
hath sent vs a remedy to be delyuered fro
this forsaide heuynesse/ & this remedy is a
full and hole confyccence in god / wherby
we are sure that he is able to helpe vs &
saue vs / natte onely that / but wyl do it
through Ihesu Christe his dere sonne.

Nowe this faith and beleue / whan a mā
is sure of goddes mercy/ it lyfteth vs vp/
where as we are fallen and smyttē down
by the commaundemētes/ nat only that /
but stoppeth our woundes / setteth oure
hertes at rest / & maketh vs to be of good
chere / for it certyfyeth vs playnly/ & god
hath mercy ynough for all oure synnes/
though they were neuer so many mo.

The thirde parte.

But bycause our nature is bluddys-
he and hamfast to aske any benefy-
te of god / whan we looke on the hye ma-
iestye of god / of the one syde / and of the
vylencesse of our synnes on the other syde
Therfore bycause he wyl nat haue vs to
be so strange of him / nor to take him so
daungerous toward vs. He hath caused
his dere sonne Iesus Christ to shewe vs
the most excellent and swete prayer / the
Pater

A cristenmans lernyng :

Pater noster / wherein we be taught to be
no more a frayde of god / than a chylde of
his father / but boldly to steppc vnto him
and requyre him of suche thynges as we
nede / beyngc sure before we aske hi / that
he cane nat deny vs. For why / he is our
louynge father / which wyl nat cast vs a
waye for nogood. And we be his deare
chyl dren / that is / we must be bolde of hi /
for we be his heyres & partakers of his
herytage. No / thus must the pooze sycke
man be brought to the physycion / and re-
clayme his duty vpon him / as the Pater
noster can lerne him well / whiche is more
than a naturall sycke man can do.

* These are the thre thynges wherein is
hole and full contayned the learynge of
a Christen man / which are also the very
grounde of the scripture of god / and for
bycause these thre thynges be so nedfull
and profytable / as ye pceyue by my wor-
des here afoze. Therfoze I wyl declare
them vnto you / trustyng that ye wyl nat
lyghtly set by them / nor cast the at youre
arise / as they do that care nat for god / but
that ye wyl earnestly regarde them / and
be glad to talke vpon them / nat only that /
but be dilygent to teche them youre chyl-
dren & housholde / as ye be straitly boūde
by goddes commaundemente / for to that
occupa-

A chrissteumans learynge.

occupacyon is euery man preyntise. And
dout ye nat / but they that sette so moche
by a tale of Robyn hode / and count these
commaundementes of god but for a fly-
tyng mater / shall answere for it. And ve-
rily it is a shame to se so many preyntises
so well learned in Robyn hode & nough-
ty tryfels / and so fewe that knowe the co-
maundementes of god / their belefe / nor
their Pater noster. I dout nat / but the
most parte can save their belefe and their
Pater noster also / but as I haue tolde
you before / that it is nat ynough / for the
herte muste fele theym / or elles we do but
mocke with god / & doutles if we mocke hi
he wyll mocke vs agayne / and tha it wyl
be wronge with vs. God kepe vs all
in his wayes. Amen.

The .x. commaundementes.

Fyrst ye shall vnderstande / that al-
myghty god gaue these commaunde-
tes vnto the people of Israel by Moyses
writte in two tables of stone. In the one
table were contayned the thre fyrst com-
maundementes / wherein we be taught
how we shal ordre & behaue our selues to-
ward god. In the other table was cōtey-
ned the .vii. last commaundementes / wherein
we be lerned howe to order & behaue our
selues toward our neighbours / so y the
hole

A chriſtenmans lernynge.

12

hole ten cōmaundemētes ar comprehēded in theſe two tables / which lerne noſthyng els / no more doth the hole Byble / but how a mā ſhall orde him ſelf toward god & his neighbour. In theſe two ptes hange the hole law & pphetes / as y golpell of Mathue i the .xxii. cha. declareth.

The firſt commaundement.


Thou ſhalt nat haue no ſtrange goddes in my ſyght.

In this cōmaūdemēt we are taught how to behaue our ſelues toward y lorde our god in our hert / that is / what we ſhal thiike & holde of god / & how to reſgarde hī / namely y we take him for our louing father & truſty frende at our nede / y we loue him & fere hī / & alway to put our truſt in hī / from the rote of our hert / that we beware of falſe truſt & confydence / y we vſe no charmes nor ſuch falſe poites as witchcrafts & other / y we put no truſt in no tokē of heuen in no diſmall dayes / nor ſuche blynde dyſceyte / and neuer to ſeke other helpe / in reopardye of water / fyre / or other thynge / but onely in god / that we lay our trouble & aduerſite to no man nor deuyl / but in all thinges both good & euyl to thāke god & prayſe him / and holy to gyue vs into his hand / nat
to

A chriſtenmans learnynge .

to tempt god in any thyng/ nor to putte
our ſelues in any ieopardye of body & ſou
le / nat to be proude nor hyc minded in a
ny gyfte of god / whether it be vertue/ vnder
ſtandynge/ or ſuch lyke/ but to aſcrybe
vnto him al honour & prayſe from whom
they come. That we may alway put our
truſt and conſydence in god / & in all oure
workes to haue reſpect towarde his mer
cy / that we in no wyſe dout in our fayth
or in goodes mercy / that we haue alway
godd's feare before our eyes/ that we war
ne other of ſuche miſbeleue/ pride / or dou
tyng in godd's fauour/ as nye as we may.
And to this commaūdement partyne all
that is written in the ſcripture of faith /
hope/ and loue towarde god.

The. ii. cōmaūde.

 Thou ſhalt nat take the name
of the lord thy god in vayne.

In this cōmaūdemēt we are taught
howe to behaue our ſelues toward
god/ outwardly in worde amonge the peo
ple / and in our ſelues inwardly/ namely
that we honour and prayſe / and cal euer
more vpon the name of god / nothyng to
ſet by our name / that god may be pray
ſed that worketh in all thynges/ that we
ſet aſyde all noughty cuſtomes in ſwer
eynge / to ſwere no falſe othe / to breake
no

13
A chriſten mans learnynge.

no good promyſe / to make no othe / nor ſwere to do yuel / to beware of curſyng wth the name of god / to auoyde all folyſſhe fables / and earnestly to regarde the wordes of the ſcripture / to call on goddes name in aduerſyte and trouble / & to praiſe him both in pleaſure and payne / in bynnyngeſ and i loſſe / that we ſeke no prayſe / honour / nor good name for any gyft of god in vs / but ouely to honour his name in al thynges / that we call on goddes name in no yuell thynges / that we maynteyne no falſe lernynge / as heretykes do / and that we make no lyes vnder the name of god / but that we honour it in all thynges that cometh to hand / and to warne every man that dyſhonours the name of god / or uſe it falſly / doyng yuell therby / and to this cōmaundement pattaſyne all that is writen in the ſcripture of praiſe / honour / and thankes gyuyng to god / in magnifyng his name or holy worde.

The. iii. cōmaunde.

A Thou ſhalt ſanctifye thy ſabath day.
In this cōmaūdemēt we are taught how to behaue vs towarde god outwardly in our worke / y^e is / how we ſhall ſerue god / namely that we gyue our ſelues hole to god and offre vs to him / that we may be his / that we here goddes worde
de

A christenmans lernynge.

de & lerne it. and to this cōmaundement paterneyth all that is wrytten in y^e scripture of goddes scrpyte/ of heringe of sermons/ & doyng of good workes/ to holde the body in the obedyence of the spiryte/ that all our workes maye be goddes and nat ours. Thus these thre cōmaundementes lerne vs howe to medle wth god in thought/ wyrd/ and dede/ that is/ howe to behaue vs toward hi in all our hole lyfe.

The fourth commaundement.

* Thou shalt honour thy father and thy

In this cōmaundement (mother. we are taught howe to behaue oure selues towarde our hedes. As father/ mother/ kynge/ lord/ maister/ and such/ namely that we be meke/ gentle/ and lowly/ obeynge all powers/ for the pleasure of god. As sainte Peter sayth/ without any danger or greuinge/ that we be nat a shamed of our father and mother/ nor to forsake them/ neither for pouerty/ sycknesse nor other misfortune of bodye/ but to socoure and helpe their necessyte/ as nye as we can. Aboue all/ that we curse neither father nor mother/ smyte thē/ speke euill by them/ hate theym/ nor be disobedyent to them/ though they do vnyght/ yet to honour them/ that we honour our hedes/ beyng obedyent and faithfull vnto them whether

14
A chrisstenmans lernynge

Whether they be good or no/ & we mayntayne no sedicyō nor insurrectyon amōg the people/ but to warne euery man thereof / helppynge to punish them that do the contrary. and vnto this commaundemēt parteyne all that is wrytten in the scripture of mekenesse/ lowlynesse/ and obedience/ vnder the hedes.

The fyfth commaundement.

Thou shalt nat kyll.

In this cōmaūdemēt we ar taught howe to behaue our selues toward our neighbours / as touchynge his owne person / namely that we hurte nor harme it nat but helpe & further it/ & cherissh it as ny as we can/ that we be nat angry w him/ vse no token of displeasure toward him/ nor curse him/ blaspheme hi nor speke any thyng but honestly by him that we forgyue our enemyes/ praye for them/ be frendly vnto them/ and do good for them / to shewe the workes of mercy eyn toward our enemyes/ and to sette thē at one that ar fallen at debate or stryfe/ to be pacyent / gentyll/ lounge/ frendlye/ and mercyfull to euery man / and aboue all thynges / to haue suche a swete and lounge hert that can forbear euery man / without any bytternesse or displeasure toward any man / ye / thoughe
he

A christenmans lernynge
he were our enemy / and to this commaū
demente belougeth all that is witten oz
taught in the scripture of pacynce / loue /
gentylnesse / pease oz vnite amynge our
neyghbours.

The. vi. cōmaunde.

* Thou shalt nat breake wedlocke.

In this cōmaundemēt we ar taught
how to behaue our selues towarde
our neyghbours / princypally god / nexte
his owne person / y is / towarde hrs ma-
ried wyse / his chyldren oz his fryndes / y
we put them to no dishonesty nor shame /
but kepe them in worshipp as nye as we
cane / that we put no mayde to dishonesty
nor ityse them to wantounnesse / eyther by
wordes / noughtye songes / stoyes / yma-
ges / nor suche / that we dyffoyle nat oure
selues by no syght / felynge / nor wylfull
thought of any person / that we entyse no
other to vncleynesse / eyther by trimynge
bp of our selues / oz by gyuyng house rou-
me / tyme / oz helpe to such / that we may
be clenly nurtured / & shamfast to consent
to any foule worke / oz behayoure / oz
thought / nat onely that / but to be mesu-
rable in eatynge / drinkynge and slepyng /
and to auoyde all occasyon of vncleyn-
nesse / agaynst the whiche to vse the state
of mariage. To this commaundement
belonge

15
A chriſtenmans lernynge.

belonge all that is wrytten in the ſcriptu-
re of clenlynneſſe/ faſtynge/ meſure/ pray-
ynge/ walkynge/ labourynge / or any thin-
ge that helpeth to forder clenlynneſſe.

The .vii. cōmaunde.

* Thou ſhalt nat ſteale.

In this cōmaundement we are taught
howe we ſhall orde and behaue our
ſelues towarde our neyghbours tempo-
ral goodes/ namely that we hynder it nat
but forder it ſo nie as we can/ that we ble
no theft nor robbynge / nor extorcyon/ no
faſe weyght nor meſure/ nor occupye no
yuell wate for good/ that we take no vn-
ryght poſſeſſyon nor toole/ & we kepe nat
our ſeruañtes wag / nor deuie our dette
where we be bounde / that we lende oure
poore neyghbours at their nede without
uſury / that we be nat coueytous nor de-
ſyrus of rychelle/ that we hidre nat our
neyghbours occupynge / that we may be
poore in ſpirit/ content with goddes pro-
uylſon / and redy to gyue and leue ſuche
as we haue / as nye as we may / without
all coueytousneſſe. Unto this cōmaun-
dement pertaine all that is lerned in the
ſcripture of coueitousneſſe/ vnlawful got-
ten goodes/ uſury/ craft/ dyſceyte/ falſhed /
harme / and hynderynge of oure neygh-
bours tempoꝝall good.

The

A christenmans lernyng :

The .viii. commaundement .

Thou shalt bere no false wytnesse a-
gaynst thy neyghbour.

In this cōmaundemēt we ar taughte
howe we shall behaue our selues to
warde our neyghbours good name and
fame / namely ꝑ we harme nat his wor-
shyppe nor honesty in hyndryng therof /
but to forther and mayntayne it so moch
as we may / that we leaue nat the trouth
kepe it close / nor hyndre it before a Iuge
that we lye on no man / nor disceyue him /
that we beare no tales about frō one to
another / ꝑ we dyspraise no mānes good
lyfe / worke / or worde / that we maitayne
no yuell tonges / that we alwayes excuse
our neyghbours faute / speke good of eue-
ry man / ꝑ the best & nat ꝑ worst / neuer
to holde backe the trouth nor let it / and
about all thynges to haue suche a peca-
ble & an holsome tonge ꝑ harmeth no mā
but forther euery mā's honesty / that set-
teth thē at one which ar fallen at debate /
that excuseth thē which are euyll spoken
vpon / that is true & playne in his words
¶ Unto this cōmaūdemēt belonge all ꝑ
is wrytten in the scripture of holdyng
our pease / or spekyng that thyng whi-
che maye be to our neyghbours honesty /
his ryght / his helthe / or helpe.

The

16
A chriſtenmans lernynge.

¶ The .ix. cōmaunde.

¶ Thou ſhalte natte coueyte thy neygh-
bours houſe.

¶ The .x. cōmaundement.

¶ Thou ſhalte nat luſte after thy neygh-
bours wife/his man ſeruāt/his mayd ſer-
uāt/his ore/his aſſe/or ought ȳ is his.

In theſe .ii. laſt cōmaundemētes we
are taught/how corrupte & foule our
nature is/ and howe cleue we ought to be
from al deſyres of the fleſhe and worldly
goodes/ that we here dyſpyſe vttterly all
temporall goodes & pleaſure/ eyn from
the grounde of our hertes/ & nat ſo moch
as ones to luſte after. ¶ Here is alſo in
theſe cōmaundemētes nothyng charged
vs nor forbydden / but only loue toward
our ſelues/ but all togither forther on vs
the loue of god and our neyghbours/ and
this loue onely is the fulfyllynge of the
cōmaundementes & the hole loue of god/
As ſaint Paul ſayth/ Nowe ȳ we know
our ſines & our deſeaſe/ let vs here where
the phyſicion is/ ȳ can & wyll helpe vs/ if
we put our truſt and beleue in him.

¶ The crede or beleue.

I Beleue on god the fader al myghty/
maker of heuen and earth/ & on Jeſu
Chriſte his onely begotten ſonne oure

103dc/

A christenmans lernynge
lorde whiche was conceyned of the holy
ghost/ borne of the vyrgyn Mary/ suffered
vnder Pontius Pilate/ crucified/ deed/ &
buried/ he went downe to hell/ the thirde
daye stode he vp from the deed/ he ascen-
ded vp to the heuens/ he sitteth on the
right hande of god the father all mighty
fro thens shall he come to iuge the quicke
and the deed. I beleue on the holy ghost
& holy catholyke churche/ the feloshypp of
sautes/ the remissyō of synnes/ the risynge
vp of the fleshe/ & euerlastyng lyfe. Amen
¶ Nowe se ye well that youre faythe or
beleue is nat a lyttell thige/ lyttell to be
regarded/ but earnestly to be taken hede v-
pon/ for as ye may marke by the beheme-
ce of the wordes/ it is a holt truste & con-
fydēce on goddys mercy & fauour/ through
th holyghost. He sayth nat/ I beleue in
god/ which no dout were very good. But
the sayth speketh more strongly & sayth.
I beleue on god & father/ on Iesu Christ
on the holpe ghoste/ for faythe loketh on
nothyng but on god/ he hangeth on no-
thyng but on hym.

The fyrst parte of our beleue.
I Beleue on god the father almyghty
maker of heuen and of erthe. That
is/ I forsake the deuyll & all his workes/
all

A christenmaus learnynge.

all Idolatry/al witchecraft & misbeleue
I set my cōfydence & trust on no mā vpon
erthe / nor yet on my selfe / nor on my po-
wer nor strēgth/nor on any thyng that I
can haue/I set my beleue and trust vpon
no creature/ whether he be in heuen or v-
pon erth. I set my hope and trust clerely
on the inuysyble god/ that hath made he-
uen and erth / and is alone lordē ouer all
creatures. Agayn I care nothyng for all
the wickednes of the deuyll nor his com-
pany / for my god is more than they all/
I beleue neuerthelessē on god/though I
were all redy forsaken and cast out from
all men. I beleue neuerthelessē / though
I am poore / vnlearned / & of no reputacy
on before the worlde/ or haue great mys-
fortune therein . I beleue neuerthelessē /
though I am a synner / for god is nat cal-
led the fader of mercy for nought. I trust
stedfastly on him/and wyll set him no ty-
me nor tyde/measure/ nor maner to helpe
me/ but commyt it voly to his godly wyl
in a free & faste beleue. In so moche that
he is all myghty. what can I lacke that
he is nat able to gyue me? For as moche
as he is maker of heuen and erth / & of al
thynges berynge the rule. who can than
harmed me / or take any thyng from me?
ye / howe shulde nat all thynges come to

L

my

A christenmans learnynge.

my profyte and serue me / in so moche as
he is myne / whom they at all subiect and
obedient vnto. In so moche also as he is
god that can / ye / & knoweth of the best fa-
cion / howe to ordre me / & forbycause he is
my father / so wyl he do it gladly wth al his
hert. Therfore for as moche as I put no
doutes in it / but set my hole herte / trust /
confydence vpon him / so am I surely his
chylde / his seruant & heyre for euermore
and I shall haue euyr as I beleue .

The seconde parte.

¶ And on Iesu Christ his only begottē
sonne our lord / which was concey-
ued of the holy gost. That is.

I Beleue nat onely that Iesu Christ
is a true onely sonne of god of lyke
nature / but that the father hath put all
thynges vnder his power / & that he also
after his manhode / is my lord & all crea-
tures / whom he after his godheed hath
made with his father . I beleue / that no
man can beleue on the father / nor come
vnto him by crafty worke / nor reasoⁿ / nor
nor by any thyng that can be named in
heuen or in erth / but onely through Iesu
Christ his only begottē sonne . I beleue
surely and stedfastly / that he was concey-
ued of the holy gost for my helth / wout
any fleschly c^omans worke / wout a bodi-
ly

Christenmans learnynge.

Iy father & mannes sede / to the entent þ
he thow wyl of his father /
myght clense the foule corrupt & fleschly cō
cepyng of me / & all them that beleue on
him. I beleue that he was borne for me
of the pure byrgyn Mary / wout all har-
me of bodily and ghostly virginyte / that
he after the ordinaunce of his fathers mer-
cy / might clense and halowe my synfull
byrth / and all theirs that beleue on him.
I beleue that he hath suffered passyon / &
borne the crosse for my synnes and sayth
full mens / and therby hath halowed all
trouble and payne. I beleue that he was
deed and buryed / clerely to kyll and bury
all my synnes and theirs that beleue on
him / wherby he hath ouer come deth and
made it harmles. I beleue þ he is gone
down to hell / to ouercome all the power
and crafte of the deuyll for my cause / and
all his saythfull chyldre / so that he hath
depyuered vs from payne of hell / that the
deuyll can from hens forth do vs no har-
me. I beleue that he rose vp agayne on
the thyrday from the deed / to gyue me
and all christen a newe lyfe / and to iustify
vs. I beleue that he is ascended
vp to heuen and receyued of his fathers
myght / power / and honoure / aboue all
creatures / and so dothe syt on the ryght

Chriſtenmans lernynge.

righte hande of god/ that is a kynge and
lorde aboue all thynges that are goddes
in heuyn/hell/and vpon erth. wherfore he
can helpe me and all chriſten in all oure
nede/ from oure enemyes. I beleue that
he ſhall come agayne frome heuyn at the
daye of dome / to iuge both the that ſhall
be founde a yue than/ & that in the mean
tyme ſhall be deed/ and that all men/ An-
gels and deuyls ſhall come before his iu-
gement ſcate / and ſe hym bodily / to de-
lyuer me and all chriſten fro this bodyly
deth and al miſfortune/ and for euermore
to rebuke his enemyes & aduerſates/ and
to delyuer vs from their power for euer.

The thirde parte.

I Beleue on the holy ghoſte/ an holpe
catholyke church / the felowſhpy of
ſayntes/ the remiſſyon of synnes/ the ry-
ſynge vp of the fleſhe/ & an euerlaſtyng
lyfe. Amen. That is/ I beleue nat-
ouely that the holy ghoſte is trewe god /
with the father and the ſone/ but that no
man can come to the father/ nor optayne
any thinge of him without the worke of
the holy ghoſte / with whom the father &
the ſonne moueth & prouoketh me to the
fulfylling of goddes wyll / makynge me
in Chriſt / a ryght chylde of god / for the
holy ghoſt is he with whom the fader in
Chriſt/

A chriſtenmans lernynge!

Chriſt / and thoroꝝe Chriſt worketh all thinges. I beleue that there is vpon erth ſo wyde as the world is / no more but one holy generall chriſten churche / whiche is nothyng els / but a felowſhpy or a congregatyon of holpe / good / honeſt / & faithfull men vpon erth / whiche alſo thoroꝝe the ſame holy ghoſt / ar kepte in an order togyther / dayly encreaſynge in the ſacramentes and worde of god. I beleue that in the ſame church or congregatyon / and els nowhere / is the forgyuenesse of synne ſo that no synne is ſo great / nor maye be / but here it is forgyuen / and nowhere els I beleue that there is for to come a riſige vp of the fleſhe / that is all mē both good and bad ſhall ryle bodily in their fleſhe that is deed / buryed & rotten ſhall come a gayne and be quykened. I beleue that after this reſurrectyon there ſhalbe an euerlaſtyng lyfe for them that be faithful and an euerlaſtyng deſth for the vnfaithfull and ſynners. Amen. That is.

It is ſure of a truth without any dout.

The pater noſter.

Our father which arte in heuyn / hallowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled / as well in erth as it is in heuyn. Gyue vs this daye our dayly bred. And forgyue vs

A christenmans lernynge.

vs our trespaces/euen as we forgyue the
that trespase vs. Let vs nat into tēp-
tacyon. But delyuer vs frō euyl. Amē.

¶ Bicause ye maye vnderstāde the Pa-
ter noster the better / ye shall marke that
there are in it two thynges / specially &
dilygently to be taken hede vpon.

¶ First the gret cōplaynt that a christe-
mā maketh to god agāst the dishonours
and blasphemyes of his godlye name / a-
gaynst the kyngdome of the deuyll / a-
gaynst our fleschly wyl / agāst the both
bodily and ghostly hungre / agaynst our
great & manyfolde synnes / agaynst this
stronge batayle of temptacyon that we
haue in thys worlde / & agaynst so many
grecuouse & peryllouse reuerdes / both of
body and soule. And this is eyn a very
righte confessyon and shryfte / that eury
man is bounde to make toward god.

¶ The other is the great boldnes that
a mā is taught here to haue toward god
in his prayer or complaynte / which is so
great / that though we be synners & haue
nothyng of our selues / we nede nat be a
frayde of god / for as he is mercyfull in
promisyng to here / so is he true to ful-
fyll it / ye he can nat chuse but do it.

¶ Therfore in prayenge / first complaine
to god and tell him what ayleth you.

And

20

A chriſtenmans leruyng?

And than ſteppe boldly vnto hym / for he
can nat chuſe but here you / for Chriſt is
no lyer / which teacheth vs on this maner
ſayeng. what ſo euer ye deſyre of my fa-
ther in my name ye ſhall haue it. wher-
fore be bolde and ſaye with Chriſte.

Our father whiche arte in
heauen / this is the meanyng.

Euen as a chylde whan he goeth to
his father to haue any thyng of hym /
wyl nothyng be afrayde nor a baſhed /
for why / he knoweth that he is his ſone
and can nat but be herde of his father.

* So are we taughte here to do / whan
we wyl haue any thyng to do with god
to be ſure to take him for our father / and
that he can nat diſpoynt vs of our askyng
agayn / theſe wordes are none of þe pety-
cyons / but prepayng therto / & they are
as moche as to ſaye / Father / I wolde
ſpeke a worde with you / truſtyng that
ye wyl graciously here me / for why / I
am your chylde and youre heyre / ſo that
ye can nat put me of / the mater is reſona-
ble / and be longeth to your honoure / to
the great ſhame of our enemyes.

The firſt peticyon.

This is the mat. Halowed be thi name.

Oure fader / thy name is greetly vnha-
lowed in this worlde. For whi / it is
ſore

Achristenmans leerynge.

fore abused & greuously dishonoured / gret
disceyte is vsed vnder thy name. The deuyl
turneth hi to the facyon of an An-
gell / & we be disceyued therby. The ipos-
crites and pharysees paynte themselves
so with holynesse / and to suche a coloure
that the people take them as goddes / so
that they wyl nat haue the only for their
god. Also / so many false myracles / so
great wytchcraftes / so many conuynge
of the deuyl / and other / creatures are vs-
ed / that thy name can haue no honoure.
So great mysbelefe / so many errours &
heresyes / such false learynge is taught
vnder thy name / that thou canst haue no
honoure. Also so great swerynge / lyeng
and dysceyte is vsed in thy name / that it
is all vnhalowed. So great pompe / bo-
styng / and pride / is in this worlde / that
thy honour is nat sought. Also men are
so flouthfull / that in theyr nedde they wyl
nat call vpon the / but in their troubles /
they wyl clerely forgette the. Thus is
thy name vnhalowed. Moreouer for al
thy good dedes / for all thy louyng mercy
for all thy kindnes that thou shewest vs
yet we are vnthankfull / nether prayse we
nor honour thy name therfore. Therfore
dere father / helpe thou that no man / no /
nother deuyl nor his / disceyue vs vnder
the

21
Achriftenmans lernynge.

the colour of thy name. Destroy all Idolatry among vs. Away with these false myracles/ these abhominable witchcraftes and conuerynges that hynder the honoure of thy name / let no myfbeleue / no heresies/ no false lernynge be among vs. Suffre no fweynges nor flatterynges / no boftrynges nor crakynges/ no lyeng nor difceit no pompe nor pride be among vs .

Suffre vs nat to be fo flouthfull in oure nede to call vpon the/ nor in our welth to honour & prayfe thy godly name in vs: but in all thynges to be thankfull vnto the/ and nat to forget this great mercy & kyndnesse of thyne/ that thou thus curre more doft shew vnto vs: but alway be thankynge of the & tellynge other men therof.

The feconde peticion .

Let thy kyngdome come. That is.

¶ O dere father/ this wretched lyfe is a kyngdome of fyne and wretchednesse. Where as the foule fpyrte is the hed & ruler. Here is no ftedfaft fayth in thy fone Chrift/ our weake and hamfaft cofcience are fo afrayd/ that hope nat on thy mercy our loue is nat all earneft towarde the & our neyghbours. Great myfbelefe & callyng of doubt is among the people/ euery man are defprouse of luftes. Fewe or none regarde the clenness of lyuynge.

Great

Christenmans lernynge.

Great batayles / Cryfe / and debate / great
wzath and Enuy / rancoure and malycie /
is in this worlde / so that thou canste nat
reynne. No mā can suffre wzonge on his
neighboure / nor be in charyte one with
another. Here is no gentylnesse / here is
no loue nor frendshyp / but one auengeth
another / al is euyl and displeasure / y the
one hadleth w another. Thus the fleshe
reynneth and nat thou. The worlde also
bereth to moch rule / euery mā seketh his
owne profyte / and nat his neighbours /
gladde whan he may do him wzonge / but
nat to helpe him. Here ar gret thynges
to be complayned vpon / by the reason of
couytousnesse / disceyte / vsery / thefte /
murther / unkyndnesse amonge the peo-
ple / and suche. Wherfore dere father / let
thy kyngdome come. Come thou & beare
rule amonge vs / lette thy dere sonne Je-
su Christ be our heed and capitayne / gy-
ue vs stedfast fayth / that oue weake con-
science may be sette at reste thozowe thy
mercy / helpe vs to loue the and our neigh-
bours / away with all mysbeleue & dout-
tyng in fayth / that we may be sure to ha-
ue thy kyngdome / putte out the kyng-
dome of the fleshe / let no wanton lustes /
no vnclenlynesse / no batayle / Cryfe or de-
bate / no wzathe or enuy / no rancoure or
malycie

22
A chriſtenmans learnynge.

malice reygne in vs / helpe thou that we
may ſuffre wronge / and be louynge one
to another / helpe thou that we maye be
gentyl & frendly & nat one to be dysplea-
ſed or auenged of another / let the worlde
be beare no rule amonge vs / helpe that
euery man maye forther his neyghbour
aswell as him ſelfe / helpe that we do no
man wronge / but to helpe euery man. Let
no couetouſneſſe / no falſhede / nor dyſcey-
te / no thefte nor murther reygne among
vs / but euery man to helpe another / to be
trew and faythfull / and no man to deſyre
his neighbours good / neyther by crafte /
polycy / but alway to be gentyll / frendly
and kynde one to another.

The thirde peticion.

* Thy wyll be fulfilled in erth /
as it is in heuen.

O Dere father / we haue a froward wil
and nat good / for we wolde haue all
thyngs go after our wyll / nothyng regar-
dynge / whether it be thy wyll or no / no /
we can haue no paciẽce in aduerſyte. We
wyll be aſtrayde at a ſhower of raine for a
ſeaſon. we beleue / but whan tẽptatiõ co-
meth / we ſtart aſyde. If any thing be ſpo-
ken or done againſt our wyll / ſtreight way
we are angry & miſcontẽte wll. we curſe
and ban / we crye & complayne / we iudge
and

A chriſtenmans lernynge.

and condemne euery man that ſayth or
doth any thyng agaynſt vs. Thus can
nat thy wyl be fulfilled. we can ſuffre no
pouerty/ſycknes/no rebuke/no ſhame/no
trouble nor aduerſyte by our good wyl/
and like blinde boſardes we ſe nat that it
is thy godly wyl to handle ſo with vs.
Agayne / we canne ſuffre no wronge but
ſtreight waye we wyl be auenged. we can
nat go to death wilfully/nor ſuffre thy god
ly hande. we haue neuer a mēbre i our bo
dy that is gladly obediēt to thy wyl. we
our ſelues are ſo herde herted/ ſo peyſſh
and wylfull we ſe nat. That who ſoeuer
doth vs wronge / doth a thouſāde tymes
more to himſelfe/ neither regarde we thy
wordes that ſayſt. He that toucheth vs
toucheth euen the aple of thyne eye.

Therefore dere father helpe them that
thy wyl maye be fulfilled. Kyll thy
frowarde wyl of ours/that we may only
regarde thy wyl. Gyue vs pacyence in
aduerſitie/ and grace that we maye ſted
faſtly ſtande in ſayth / and nat to fall frō
it for no temptatyon. Gyue vs grace to
forbere euery man & be content with thē/
though they ſaye any thyng agaynſt vs
that thy wyl maye only be fulfilled/hel
pe thou that we may ſuffre / ſyckneſſe/re
buke/ and ſhame / with a good wyl / and
nat

A chrisseumans learnynge.

nat to be auēged/ though we suffre wro-
ge. Helpe than that we may hertily go
to deth / and gladly suffre thy godly han-
de on vs. Make all our mēbres obediēt
vnto the/ and nat we to ware more hard
herted / bycause of the holy hāde. Gyue
vs grace to fele and vnderstande/ ȳ who
so euer doth vs wronge / thou wylt auen-
ge it / gyue vs also suche a herte as har-
meth no man: as wyl speke euyl by no
man/ but be kynde/ frendly / and gentyll
to euery man/ye/ euyn to our enemyes.

¶ The fourth peticyon.

✠ Our dayly bredde gyue vs
this daye. That is.

O Dere father / fede vs thy chyldren /
both bodily and gostly. Let vs ney-
ther dye gostly for lacke of thy word/ nor
bodily for lacke of naturall foode. But
gyue grace that thy worde may be clerly
preched/ faythfully herde/ beleued and fo-
lowed. Agayne helpe and secour al pore
people that are fallen in to wretchednes/
confort them that ar sycke and in prison.
Kepe our people and household from mis-
fortune/ kepe our catell and beastes / our
corne & landes from euyl wether. Defen-
de vs from hungre / deth & pestylences.
Sōma many harmes & dyuerse lay waye
vpon vs. Therefore dere father fede thou
vs

A christenmans lernynge
vs and strength vs to thy honour.

The fyfth peticyon.

* And forgyue vs our trespasses / as we
forgyue them that trespasseth vs.

That is.

O Dere father / conforzte thou our con-
scyences / that for cause of synne / ar
so sore vered and troubled for fere of the.
Giue vs thy pease in our hertes / that we
maye gladly abyde for thy iugement.
So nat with vs in to iugement / for there
is no man founde rightuouse. Teach vs
dere father nat to trust on our good wor-
kes or deservynge / but holy to gyue vs
vnder thy mercylouse and depe mercye.
Agayne / let vs nat fall into dysperatyon /
by reason of this synfull body / or of our
synfull lyfe / but alwaye to regarde thy
great mercy aboue it. Helpe all thē that
lye in perell of dethe or such temptatyon.
Forgyue all our faultes & take vs to thy
grace / shewe vs good for euyl / lyke as y
hast comaunded vs to do. Kne this foule
spitite / y thus goth about to deuour vs.
Here nat his cōplaynt vpon vs / nor iuge
out wretched conscience thereafter / no-
more thā we wyl iuge other men at their
enemyes cōplaynt. Take frō vs the sore
heuy burthyne of all our synes / that we
may w a mery cōscyence both lyue & dye.
And

24
A christenmans lernynge.

¶ The syxte peticyon.

* And leade vs nat into temptatyon.

That is.

¶ Thre temptatjons haue we as name
ly/the fleshe/the worlde / and the deuyll.

Therefore praiſe we.

O Dere father/ gyue vs grace to ouer-
come the luste of the fleshe. Helpe
that we maye resyste thys superfluousse
etynges/drinkynges/sleepynges/his droun-
kenues/and idlenesse/ helpe that we with
fastynge / mesurable eatynge / clothynge/
wakynge / and labourynge / maye make
our flesch apte to good workes. Kepe vs
from couetousnesse and desire of worldly
ryches. Gyue vs grace to seke none ho-
noure nor pride in this worlde. Helpe vs
stedfastly to abyde by thy promyse of our
baptysme/ that we consente to no worke
of this worlde/that is/ neither to thynke
or do any thyng agaynste the. Kepe vs
fro the subtelly of the deuyll/that we fall
in to no dysceytfull hyc mynde / nor in to
our owne conceyte / nor to dyspyse other
men/ although we be set in honoure and
rule/in cōynge or lernynge/ or any thig
els. Let no hate nor euyl be amonge vs.
Sōma. let no thyng be among vs/ & the
deuyll can ymagyn agayne vs / but clere-
ly kepe vs out of hys power and snares.

The

A christenmans lernynge.

The seuynth peticyon.

* But delyuer vs from euyl. That is.

O Dere father / delyuer vs frome thy
wrath / and thy payne euerlasting.
Delyuer vs fro thy stronge iugemēt at y
hour of dethe / & at domes day. Delyuer
vs from sodayn dethe. Kepe vs fro hun-
gre & derth. Kepe vs fro batayle & Medig
of blode. Kepe vs from gret plages / fro
the pestilēce / freche pockes / & other sore
sycknesses. Kepe vs fro all euyl both bo-
dily & ghostly / but so y thy honour may
be sought / our helth be maiteyned / & thy
wyl fulfilled i al thigs. Amē. That is.

* Helpe lorde that we maye optayne
these peticyōs without any doute / & that
we mistrust nat there vpon. But y thou
hast herde vs & wylt here vs / so y we nede
nat to put any dout in y cause. Therfore
let vs say merily. Amen. That is.

It is euyn so of a truth / with
out any doute.

Goddes name be praysed.

* An exhortation for them that
receyueth the blessed sacra-
ment of the auter.

Most derely beloued in god / ye shall
vnderstand how that the gospell of
Christ putteth vs alway in remēbraunce
that

A chriſtenmans lernynge.

that of oure ſelues we are but ignorant /
 poze & wretched ſynners / & nothyng lyk
 ke but to be loſt . And in ſo moche as we
 be nothyng els of oure ſelues ; as fleſhe &
 blode / and can nat delyuer oure ſelues by
 no wyſdome / nor reaſon that we haue /
 from the ſtronge iugement of god / nor
 power of the deuyll / wherin we are fallen /
 by the traſgreſſion of goddes law & wyll
 Therfore god knowynge better what we
 can do than our ſelues / hath gyue for vs
 as a mercyfull father / his onely begottē
 ſonne / Jeſu Chriſt / & we beyng lightned
 thorow his goſpell / & redemed thorow
 his deth / might be ſaued for euermore / &
 goddes chylde thorow hi / if we beleue it
 Such is his wyll to be preched vnto vs .
 He that ſurely beleueth this / he is ſaued
 without any doute / & hath the lyfe euer
 laſtyng / vpon ſuche a farth vnto ſalua
 tyon are we baptyſed alſo / & in this ſhall
 we alway contynue . So abydeſt Chriſt
 in vs / and we in him . * So eate we ſtill
 euermore the body of Chriſt / and drinke
 his blode goſtly with his faith . That is /
 we are ſo plāted in Chriſt that we are one
 with him / in ſo moche that we beleue he
 hath gyuen his bodye to dye for vs vpon
 the croſſe . To this we ſtycke for our ſal
 uatyon / agaynſte all falſe learnyng / all
 D ſynne /

A christenmans lernynge.

synne / temptation & trouble. Of whiche
kynedesse of Christ / we letne also what
maner of loue & pacyence we ought to vse
towards our neighbours / ye / our vtter

What wolde we haue more. (enemies
* **N**arwithstandyng / bycause we shulde
nat forget nor be slowe / as our nature is
to be / to such a faith / of the incarnacion
and dethe of Christ. He hath also char-
ged vs with a speccyall remēbraunce and
declaryng of his deth / as aft as we wyl /
that we also in outwarde sacrament had
vnto reason. But knowen to faith well
inough / out of the worde of Christ / shulde
eate his body & drinke his blode / by cau-
se we shuld nat doute / but that his deth &
shedyng of his blode vpon the crosse / is
our sure & fast saluation. Of this remē-
braunce shulde we synge / rede / & preach he-
re / & afterward talke vpon it among our
selues / to our gret cōfort & to y saluation
of many / accordyng as Christ chargeth /
sayeng. This do to my remembraunce.
Who so euer now wyl eate & drinke this
sacrament / he shall do two thynges. He
shall beleue as Christ sayth / and do as he
commaundeth. He saith this is my body
that is gyue for you. This is my blode /
that is shed out for you / to the remission
of our synnes. This must ye beleue. He

com-

A frutefull instructyon.

commaundeth/sayenge. Take and eate.
Also drynke therout euey one / and reme
bre me. This muste we do accordyng to
his godly worde & cōmaūdemēt. Amen.

¶ Finis.

¶ A fruttfull & a very Christen
instruction for chyldre.

In the mornynge at thy byrtyng
thou shalte make the sygne of the
croste ouer the / sayeng thus. In to this
day do I entre all thinges to do. In the
name of the the father and of the sonne /
and of the holy ghost. Amen. Than kne
le downe vpon thy knees / or els stādyng /
say thy Credo / as it here foloweth.

I beleue in god the father al myghty
maker of heuen and erth. And in Je
su Christ his onely sonne our lord / whi
che was conceived by the holy ghost / &
borne of Mary the byrgyn. He suffred
vnder Pontius pilate / he was crucifyed
deed / & buried. He disceded to the helles &
rose y third day frō deeth. He ascended to
the heuens / and sytteth on the right han
de of god the father almighty. And from
thense shall he come to iuge the quicke &
deed. I beleue in the holy ghost. I be
leue y holy church euery where to be the

D.ii. company

A frutefull instructyon.

companye or the congregatyon of holy & faythfull men. I beleue to haue forgyuenesse of my synnes. And that euery man shall rylse agayne. And I beleue to haue lyfe euerlastynge. Amen.

The Pater noster.

Our father which arte in heuyn / ha lowed be thy name. Let thy kyngdome come ouer vs. Thy wyll be fulfylled / as well in erth as it is in heuyn. Gyue vs this daye our suffyciente fode. And forgyue vs our trespasses / as we forgyue them that trespass agaynst vs. And lede vs nat into temptatyon / but delyuer vs from the euyll spyrte. Amen.

The Aue maria.

Hyle Marie / greatly in goddes fauoure / the lord is with the / blessed arte thou aboue women / for thy blessed frutes sake of thy wombe. Amen.

* I thanke the (my heuenly father) by thy derely beloued sonne Iesus Christe / that this nyght thou hast gyuen me slepe and rest / preseruyng me from all hurte and perylles. I beseeche the to kepe me lykewyse thys daye frome synne and all euyls / so that all my dedes / y^e / all my lyfe might please the / for I comyt my selfe
both

27

A frutefull instructyon.

both body and soule/ and all thyngs that
I go aboute into thy handes. Thy holy
Angell be withe me / leste the deuyll my
aduersary haue any power ouer me. Amē

Thus thou armed with goddes helpe/
spede the forth to scole/ or to thy crafte/
and to thy callynge.

The grace or blessinge of the table/to
be sayde of chyldren standynge before it/
their hādes eleuated and ioyned together
sayenge thus deuoutly and sadly.

The eyes of all thynges loke vp and
wayte vpon the/ (o lord) and thou
gyuest them meat in due tyme. whā thou
gyuest it them/ than they gather it. whā
thou openest thy hande than at they wel
satisfyed. Thou openest thy hande and
replenyst all thynges lyuynge with thy
blessynge. Our father. &c.

O Lord god our heuēly father/ blesse
thou vs/ and these thy giftes which
we here receyue of thy blessinge & boun-
tuouse goodnesse/ thowowe thy sonne Je-
sus Chryste. Amen.

Grace after dynner.

It vs gvue thanks vnto the lord
for he is ryght good / his mercy is
layde forth for vs at all tymes. It is he
that gvueth meate vnto euery thyng ly-
uynge. He gvueth casell their foode/ and
fedeth

A frutfull instruction

fedeth rauens byrdes / that call vpon hi.
He delyteth nat in stronge stedes / ney-
ther standeth his pleasure in the troopes
of men. But he is well pleased with
them that fear him & trust in his mercy.
Our father whiche arte in heuen. &c.
we thanke the (o lord god our father) by
thy sonne Iesus Christ our lord / for all
thy benefytes / which lyuest and reigne
from age to age worlde wout ende. Amē.
Our father whiche arte in heuen. &c.

Grace before souper.

O Christ / whiche at his last souper ga-
ue him selfe vnto vs / promysynge
his body to be crucifyed / & his blode to be
medde for our synnes / blesse vs and oure
souper. Amen. Our father which art in
heuen / halowed. &c.

Grace after souper.

Honour and prayse be vnto god the
kyng euerlastyng immortall inuisi-
ble / & wyse onely / for euer & euer. Amen.
Our father whiche art in heuen. &c.
& God almyghty / father of all mercy /
and god of al consolation / gyue vs grace
to consent together in to the knowlege of
his trowth thorow Iesu Christ / & we may
with one minde & one mouth glorify god
the fader of our lord Iesu Christ. Amē.
Our father whiche arte in heuen. &c.

Grace

A frutefull i nstr uction.

Grace for fylle dayes

28

Benedicite / Dominus. That meat &
goth into the mouth (sayth) Christ.
Mat. xv.) defyleth nat a man / but that
thing which procedeth by the mouth fro
the herte defyleth man / whiche are yuell
thoughtes / murther / brekyng of wed-
locke / hooredom / thefte / false witnesse be-
rynge / blaspemye / these defyle man.
Prayse ye the lorde. Our father whiche
arte in heuen halowed. &c.

After dynner.

These ar the very wordes of the ho-
lyghost in y first pistle to Timothe
the fourth cap. In the later dayes some
shall departe from the fayth / forbedyng
to mary) and commaundyng to absteyne
fro meates whiche god hath created and
ordayned to be receyued with thankes ge-
uyng / of them whiche beleue and knowe
the trouthe / for all the creatures of god
ar good & nothing to be refused / if it be re-
ceyued wth thankes geuyng / for it is sanc-
tified by goddys worde. Prayse ye y lord
al gētyls / magnifye hī al naciōs / for his
mercy is sprede ouer vs / and the trouthe
of the lorde staudeth for euer. Glory be
to the father / to the sonne / and to the ho-
lyghost. As it was at the begynnyng / as
is now / & euer shalbe. Amen.

Whan

A frutfull instruction

Whan þu shalt go to bed say thus.

I Lay me down to rest, In the name
of the father / of the sonne / and of þy
holy ghost. Amen. Than as thou dy-
dest in the mornynge say thy Credo & Pa-
ter noster / with this prayer folowynge.

I I thanke the (my heuently father) by
thy dere beloued sonne Iesu Christ / that
this day of thy plentuous riche mercy / þu
hast thus preserved me / I pray the for-
gyue me all my synnes / whiche I haue
thus day burihtwisely comitted in dede
worde / & thought / & þu woldest wyte
saue of thy gracious goodnes to kepe me
this night / for I committe my selfe both
body & soule / & all myne into thy handes.
Thy holy Angell be with me / lest my dede-
ly aduersarie haue entrese into me. Amen.

A Dialogue wherein the childe
asketh certayn questions answe-
rynge to the same.

The question.

Speke my dere child / what art thou?

The answer.

As concernynge my fyrst birth I am a
creature of god endewed with witte and
reason / the sonne of Adam / & as touchynge
my newe & seconde byrthe / I knolege my
selfe to be a chystiane.

Wherfo?

29
The Chriſten dyalogue.

¶ The queſtion.

Q Wherefore ſayeſt that thou art a chriſtiane?

¶ The anſwere.

A Bycauſe I am chriſtened in y^e name of the fader/of the ſone/& of the holy ghoſt.

¶ The queſtion.

Q What is baptyme?

* The anſwere.

A It is called of Paule/the lauer or wa-
ter of regeneration / by the whiche euery
one that beleueth is receyued & consecra-
ted into the felowſhip of Chriſtes church
to be partaker of lyfe euerlaſtyng.

¶ The queſtyon.

Q In whom beleueſt thou?

* The anſwere.

A I beleue only in god y^e fathcr almighty/
& ſo forth as it ſtandeth in my Credo.

¶ The queſtyon.

Q What is faythe?

* The anſwere.

A Fayth is a ſure conſydence and truſt
of a mynde / truſtyng and beleuyng in
the very lyuyng god.

¶ The queſtion.

Q Howe many goddes are there?

¶ The anſwere.

A There is but one god alone for al ſuf-
ficient/ which hath his beyng of hiſelfe
& all creatures haue their beyng of him.

The

The christen dyalogue.

* The questyon.

Q Howe many persons than ar there in the godhed?

A The answer.

A There ar thre persons/ which ar god the father/ god the sonne/ and god y^e holy ghost: thre persones in trinite/ & one god in essence.

* The question.

Q What is god?

* The answer.

A God is he/ of whose goodnes/ and by whose power I am perswaded & assured thoroowe my faythe to receyue all y^e good is/ vnto whom also I flye in all aduersy- ties and perels as vnto a present/ and all alone suffycrent helpe for me/ he patiently abydeyth our turnyng from synne/ full of mercy / gentle/ good/ redy alwayes to forgyue / and suffreth no synne to be unpunished/ and that into y^e thirde & fourth generatyon / vntyll none of that synfull stocke be left alyue.

A The question.

Q In whom belonest thou?

A The answer.

A I beleue in god the father almighty maker of heuen and erthe / and in Iesu Christ his onely sonne our lord. &c.

A The question.

Q What meanest y^e by this first article?

A The answer.

A I beleue that he is my god/ & mercye
full

The christen dyaloguc.

full father vnto me/ tendering me as his
deare beloued chyld/ and to be euermore
vnto me an almighty helper.

* The question.

What meanest thou by the third/ fourth
fifth/sixte. &c. artycles.

* The answer.

I beleue that Christ was conceyued
borne/ and suffered for my synes/ and that
he rose to make me rightwysse.

* The questyon.

What thige worketh this faith i the?

* The answer.

It worketh in me loue to god & to mi
neighbours/ as to my selfe/ and so chaū-
geth me in to a newe man / so that nowe
I beleuyng and knowynge god to haue
shewed so excedynge loue for me / studye
to do his cōmaundemētes/ & am ful heuy
in my herte that I can nat fulfyll them.

* The questyon.

Why? what ar his cōmaūdeementes?

* The answer.

These are his commaundementes.

first. Thus sayth god. Ero .xx. I am
the lorde thy god. Thou shalt haue none
other goddes in my syght.

* The s. conde commaundement.

Thou shalt make the no graue oz carued
ymage/ neyther any symilytude that is
in he

The christen dyalogue.

in heuen aboue/ either in therth be neth/
oz in the water that is beneth therth. Se
that thou neither bowe thy self vnto the
noz yet serue them. For I the lorde thy
god am a ieloues god / and punyshe the
synne of the fathers vppon the chyldren/
vnto the thirde and fourth generatyon of
them that hate me / & yet shewe I mercy
vnto thousandes/ amonge them that loue
me and kepe my commaundementes.

The thirde commaundemente.

☞ Thou shalt nat take the name of the
lorde thy god in vayne/ for the lorde wyll
nat reken hym gyltlesse that taketh his
name in vayne.

The fourth commaundemente.

☞ Remembre thy Sabbath daye/ that
thou sanctifyest it.

The fyfth commaundement.

☞ Honour thy fader & thy moder/ that
thou mayste lyue longe vpon the lande/
which thy lorde thy god gyueth the.

The syxte commaundement.

☞ Thou shalt nat kyll.

The seuenth commaundement.

☞ Thou shalt nat breake wedlocke.

The eyght commaundement.

☞ Thou shalt nat stele.

The nynth commaundement.

☞ Thou shalt beare no false wytnesse
agaynst

The christen dyalogue .
agaynst thy neyghboure .

The tenth commaundement.
Thou shalt nat coueyt thy neibours hou
se / neither shalt thou desyre thy neygh
bours wyfe / his man seruant / his mayde
his ore / his asse / or any thige that is his.

The questyon.

Q What meanest thou by the fyrst co
maundement. The answer.

A I knowe therby that I am comman
ded to beleue / to trust / to cleue to the lorde
which promysed him selfe to be my god
to worshyp and to loue him alone with al
my herte / mynde / and powers of my soule
and that it is he onely of whom all good
nesse is gyuen me / & vnto whom I muste
flye and call vppon in all my trouble / for
he onely delyuereth me.

The question.

Q What meanest thou by the second co
maundement. The answer

A Euen as the wordes shewe playnly /
for whan the lorde spoke vnto you (saith
Moyles in the fourth of Deuteronomy)
than se ye no image or symilytude of hi
lest ye disceyued shulde make ye images.
The voice of his wordes ye herde / but as
for any shap or symilytude of him in no
maner of wyse haue ye sene / ye shall nat
make ye syluer goddes / nether golde
goddes

A christen dyalogue.

des shall ye make you. Exo. xx. cap. Also ye shall make me an auter of erth / but if ye wyll nedes make it of stoncs / yet shall ye nat hewe them / for if ye set any instrument of yerne to theym / than shall they be defyled. Also this (I beleue) was earnestly spoken with so many wordes / to a uoyde all caruynge and carispytie in settinge forth of images / whan Christ declarunge the same sayde. That the very true worshypers are they that worshyp the father in spiryte and trouth / for god is the spiryte. Ioan. iiii.

✱ The questyon.

☞ For as moch than as god is the spiryte and maye nat be imagyned of oure wyttes / howe shall we knowe him?

✱ The answer.

☞ Fayth and trust fynde him whan we are in perell / and shewe him vnto vs / and yet this faith to fynde him / must he gyue vs : for if we get vs a fayth of oure owne facyonyng / wherby we beleue and trust in any other thinge than god / than make we vs an idole / for it is the fayth & truste only in our hert / y maketh either god or idole / for if our faith & trust be rist & pure than haue we the very trewe god / but if it be false and fayned / than muste we nedes fayne vs a false and a lyenge god / for
trewe

32

The Christen dyalogue.

frewe faryth and god are ioynded togyther
with one knotte / so that in what so euer
thyng thou trustest and beleuest / that
same is thy god. Here nowe maiste thou
well se / that in these two first commaun-
dementes / god requyret and asketh all
our hole hertes / and in the thirde / he as-
keth our mouthes and tonges to be vled
for his praise and holynesse of his name.

The questyon.

Q Why? what meanest thou by y third
comaundement? **A** The answer.

A Thā take I the name of god in vaine
whan I vse it to confirme a lye or hurte
my neighbour / yc / and whan neither by it
god is glorified nor yet my neyghboure
is profyted. Also if I fflye nat to him for
helpe in my trouble / nor thanke hym for
his benefytes in my prosperite and welth
thā take I his name in vayne. Also if I
entēde & do nat all thiges for hys names
glorie / than take I his name in vayne.

The question.

Q What meanest thou by the fourthe
comaundement? **A** The answer.

A I sanctifye the sabbath daye whā I
giue my self hole to here y holy scripture
taught me / or to rede it / and so occupye
my minde in it / for whā I gyue myself to
any other holy work / or / as Esaiē saith /
whan

The christen dyalogue.

Whan I ceste to do myn owne wyll/ or to folowe myne owne wayes although they appere to me righte gloriouse & good/for thus me thinketh the prophet expoundeth this poynte of the lawe in the .lviii. Ca. And for the fulfyllinge of these two last preceptes we praye/sayenge. Thy name be halowed / thy wyll be fulfylled / & nat ours. Thus maist thou se these first four preceptes to pertain to the glory of god and to the halowynge of his name.

* The questyon.

¶ Wherfore than commaundeth he the other syre.

* The answer.

¶ For our neyghbours helth & profyte to serue them/ and specially oure father and mother/whom next god we ought to honour / to do reuerence/ to obey/to cōfort to helpe/ and to folowe their godly monitions and instructions.

* The question.

¶ What meanest thou by the other?

¶ The answer.

* That i no maner of wyse I shuld hurt my neyghbour / but to do to him / as I wolde be done vnto / no / nat to desyre or coueyp any thyng of his.

* The question.

¶ Why? Is thought than spene?

¶ The answer.

33

The christen dyalogue.

¶ We verily / for so expoundeth our sa-
upour the lawe / in the .v. chap. of Mat.
sayenge. That who soeuer casteth hys
eye wantonly vpon a nother mānes wyfe
desyringe her / hath commytted aduoutry
with her already in his herte.

¶ The question asker concludeth.

¶ Than are we all synners / and haue
broken all goddes commaundementes.

¶ The answer.

¶ We ar all synners / and haue nede of
the mercy of god / if we were nat all syn-
ners / the mercy of god shulde take none
effecte in vs / wherfore the scripture con-
cludeth / that all men are synners / that
as many as shall be saued / shulde be sa-
ued by goddes mercy onely.

¶ Here foloweth a generall confes-
syon for euery synner / brought into the
knowlege of his synnes / to con-
fesse himselfe / with penytent
hert / before god at all
tymes.

Oh / my most mercyfull father / the fa-
ther of mercyes / and god of all con-
solation / my god / my father / I knowlege
my selfe vnsapnedly / with herte / mynde /
and mouth / nowe before the to haue of-
fended greuously thy highe maiestie and
goodnesse

The generall confessions.

goodnes. I knowlege / I knowlege my
self to be full of synne / full of vnfaithful
nes / & a seruāt vnprofytable / for all thy
holy cōmaūdemētes haue I trāsgressed
and broken. Fyrst I haue nat set all my
belefe / confydence / trust / & hope in the.
I haue nat loued the w all my hert / with
al my soule / mide / & powers of my soule.
Secondarily I haue deuīded thy honour
and worshyp from the / & gyuen it to the
creatures / and dyd thynges ymagyned of
my own fantasie. Thirdly I haue a-
bused thy holy name / by false & disceyt-
full swerynge / to the hynderaunce of my
neyghboure / and idely & vayne haue I
used thy holy name. I haue nat sayd / ne
done / neither thought all thynges to thy
glory. Fourthly. In the sabbath day / ha-
ue I nat gyue my self to heryng / redyng
and seruyng thy holy scriptures / neither
visyted the sicke and pore confortles / nor
cessed from myne owne synfull wyll and
lust / prayeng at all tymes thy wyll & nat
myne to be fulfylled / wherfore I cry the
mercy / and desyre the of forgyuenesse.

Furthermore I haue nat honoured my
father and mother / I haue nat so moche
set by them as thou commaundest me / ne
obeyed them / neyther comforted them or
holpe thē. &c. I haue slayne / I haue bra-

34

The generall confession.

ke wedlocke / I haue stolne / & borne false
wytnes. Also I haue coueyted my neigh-
bours house / and his other goodes un-
lawfully / I haue desyred his wyfe / his
seruant / his catell. &c. Wherfore I cry
the mercy most mercifull father / & desyre
the for y^e loue whiche y^e berest to thy dere
sonne my sauour Christ to forgyue me &
his blode / for whan I wēt about to se-
e the / to trust to beleue in the / or to do any
thig to thy glory / yet wold nat this lust &
cōcupiscens / this contagious origynall
poyson & fleshely dregges drawn of our
father Adā / suffre me to do y^e I wold haue
done / thozow this naturall cōcupiscence /
I stryue & syght dayly agaynst the holy
ghost in me / which vnlawful lust & desyre
I knolege to be a greuous synne against
thy highnes / without the whiche concu-
piscence I can nat be / wherfore I byeng
a synner in my selfe without all ryght wy-
senesse / without all goodnesse / all holy-
nesse / all deseruyng / am come now by
faith before y^e vnto Christ's mercy / stoole /
and rightwisenes vnto his goodnes / holi-
nesse / deseruynges / & satysfactions desy-
ryng the (o mercyfull father) for his de-
thes sake / y^e his rightwisenes / his wyse-
dōe / his holynes / goodnes / his mercytes /
and satysfacyous / maye be myne / and

The generall confestyon.

serue me for my forgyuenesse & saluation
for lyke wyse as thou gauest me hi to dye
for my sines/cuyn so beleue I/ that thou
hast gyuen me wth him all hys to be myne /
and to serue me for mi saluatiō/wherfore
glorie/worshippe/impety/ & rule be to the
(o father) with thi sōne in the holy ghost
for euer. Amen. & Furthermore/ I haue
nat giuen meate to the hungry/drynke to
the thursty/lodged y^e harborlesse/clothed
the naked/ visyted the sycke / comforted &
releest the men in prison. For I haue nat
expended of howe great wayte these wor
des of thy sōne my sauyour christ ar/ ney
ther beleueb him/ sayenge. In as moche
as ye haue done these thing; vnto one of
the lest of these my brethren/ ye haue done
it to me. Mat. xxx. But I haue bestowed
my golde & syluer vpon ded stones & stoc
kes/& haue suffred these lyuige creatures
& deare beloued brethren of Christ to go
naked and to perishe for colde & hungre.
Thus greuously haue I sined leuynig thy
cōmaūdement; (oh father) to do dedes of
myn owne imagination. Wherfore I cry
the mercy/ my god/ my father/ despyunge
forgyuenesse in the blode/ and for the de
thes sake of thy sōne my sauyour Iesus
Christ/ to whom with y^e be glozy worlde
without ende. Amen.



Domine labia.
O lord openne
thou my lippes /
and than shal my
mouth shew for
the thy prayse.

O god be de thy
selfe ito my helpe / lord hast y to helpe
Glory be to the father / to (pe me,
the sonne / and to the holy ghoſte.
As it was in the begynnynge / as it
is now and euer shalbe Amen.

¶ Prayse ye the lord.

¶ Invitatorium. Mathei. xi.

* Come vnto me all ye that labour &
are laden / & I shall refreſhe you.

The. lxxxv. Psal.

¶ Enite. Come and let vs
ioyfully gyue thanks vnto
the lord: let vs reioyse in god our
ſauoure: let vs approche into hys
preſens with prayſe & thākes gyuig
& ſynge we vnto hi in the psalmes.

Com

The matyns. Psal. lxxxv.

✱ Come vnto me all ye that labour & are laden: and I shall refresshe you,

Hoꝝ god is a great lorde & a great kyng over all goddes / in whose handes are the hertes of all the creatures of the erth / and the hygh hylls are at his commaundement.

✱ And I shall refresshe you.

The see is his / foꝝ he hath made it / and hys handes haue facyoned the erth also : come therfoze and lette vs worshyp and fall downe before the lorde which hath made vs / foꝝ he is our god and we are the flocke of his pasture & the shepe whō he driueth .

✱ Come vnto me all ye that labour & are laden / & I shall refresshe you,

Nowe (the Gospell pzeched) if ye heare his voyce / se ȳ ye harden nat your hertes / as they dyd in the place of temptacion i wildernes / bitterly murmuringe and spekyng agaynst god / where your fathers tēpted me
and

The matyns. **Psal. lxxxv.**
and prouoked me to angre / ye / al-
though they se my myzacles.

And I shall refresshe you,

Forty yeres was I at debate chys-
dyngge w^t the generatiō. wherfore I
sayd euer / their hert / at gone fro me
they knowe nat my ways / to whō I
swore in my gret angre y^e thei shuld
nat enter into the lande of my rest.

* Come vnto me al ye that labour. &c

Glorv be to the father / to the sonne
and to the holy ghost.

As it was in the begynnyng / as it
is now and euer shalbe. Amen.

C The hymne.

Praised be god our father / for
he hathe gyuen vs his sonne
to be our sauour. We ar synners /
vnrightwysse / folysshe / and fleschy.

Christ is our mercy stole / our ryzt-
wysnes / & our wysdom verily.

We ar vnciene / holdē vnder the dā-
ger of deth and synne.

Christ

The matyns

Psal. vñii.

Christ is our holynes / our life / our
satisfaction / and redemption.

Glozy be to the / o lord / borne of y
byrgin Mary / glozy to the father / &
to the holy ghost euer. Amen.

Domine dominus noster.

Lorde / ye our lord / howe
wonderfull reuerente and cleare is
thy name ouer all the erthe : whiche
haste lyfted vp thy highe magnify-
cence aboue the heuens.

Ye / and that by the mouthes of the
suckige babes that can nat yet speke
hast thou set vppe the prayse of thy
might againste thy enemyes / to cō-
foude thy aduersary that wyl auēge

I shall therfore loke vp (him selfe.
and wondze at thy heuens / lo / these
are the workes of thy fynghers / the
mone & sterres / thou hast set the so

But lo / what thige is mā (goodly.
mortal that thou thus remembrest
him / what is the sōne of Adam that
thou

The matyns. Psal. xix.

thou regardest him so greatly :

Thou hast made hi nat moch infe-
rior than Angels: with so great dig-
nite & glozy haste thou endued him.

Thou haste made him lorde of thy
handy woꝝkes / thou haste caste all
thynges vnder his fete.

As flockes of shepe / all hearde of
neat : and also the wylde bestes .

Houles of the eyre : & fyllshes of y se
and what soeuer swymmeth in the
Lorde / ye our lorde : howe (water.
wondꝛefull reuerente and cleare is
thy name ouer all the erth :

Glozy be to the father / to the sonne
and to the holy ghost.

As it was in the begynnynge / as
it is now and euer shalbe. Amen.

O Eli enerrant . The heuens
declare the gloriouse maiesty
of god / and the fymament sheweth
what are his woꝝkes.

One day folowynge another whet-
teth

The matyngs. Psal. xix.

teeth continually our thoughtes / and
one nyght folowynge another encreaseth
our knowlledge.

These creatures haue nether speeche
nor wordes, neither is their voyces
any where herde.

And yet their poyntyng and shewing
hath taught all the worlde / &
their domine speche hath gone forth
into all the costes of the worlde.

He hath fastened in them a tabernacle
for the sonne / & he cometh forth of
his cloud / lyke a bridgrome / yelike
a freshe valyaunt knyght to man.
From the ferthest East (ke his course,
parte of the heuens cometh he forth
haupng his recourse vnto the other
extreme: nether is there any mā that
maye hyde him from his heate.

The lawe of the lorde is perfayte /
refreschyng the soule: the testymony
of the lorde is faythful ministring
wysdome to the vnlearned.

The

38

The matyns. Psal. xix.

The cōmaundementes of the lordē
are right: makynge glad the herte.

Whō thing; which god cōmaūdeth
ar playne & pure: & they lyghten the

The fere of y lordē is pure & (eyes.

holy/ abidige for euer: the plesurs of
the lordē are trewe & right in euery

More worthy to be desyred (parte.

thā golde & p̄cyouse stones/ sweter
than y honey cōbe whā it droppeth

And thy seruante is taughte and

monished by them: that same obser
uynge of them is a gret gyfte.

Who may attayne to y knowlege of

his synfull nature/ purge me fro my

re/ & turne thou these (secrete synes.

great synnes from thy seruante: lest

they haue dominyon ouer me/ & thā

shal I be pure frō euery gret synne.

Let the speeches of my mouth & the

thought; of my herte be pleasant & ac

cepte vnto y lordē: my defēder & my

Glozy be to y father. &c. (redemer.

As

The matyns. Psal. cxliii.

As it was in the begynnyng: as it
is now and euer shall be. Amen.

Domine est terra. The erth
is the lordes / and all that is
contayned therein: the rounde world
and all that inhabyte it.

For in the see hath he set her founda-
cions: and hath buylde her a-
boue the floudes.

Who shall clyme into the hyll of the
lorde / or who shall abyde in his holy

An innocent in his dedes / & place:
he that is pure in herte: that hath nat
extolled himselfe proudly vnto vanyte
neither hath sworne for any disceit.

This man shall be fedde with the
blessyng of the lorde / and with the
mercy of god his sauour.

This is the nacion gyuen all vnto
him and seketh him: this is the very
right Jacob. Selah.

O ye gates lyfte vp your selues / ye
gates euerlastyng be ye opened / &
this

39
The matyng. Psal. xxiij.
this gloriouse kyng shall enter in.
Who is this kyng that is so glori-
ouse: it is the mighty valyant lorde
noble in power/ a lorde excellent in
strength to wage battayle.

O ye gates lyfte vp your selues/ ye
gates euerlastyng be ye opened / &
the gloriouse kyng shall enter in.
Who is this kyng that is so glori-
ouse: it is the lorde of hostes / it is
he that is y gloriouse kyng. Selah
Glory be to the father / to the sonne
and to the holy ghost.

As it was in the begynnyng: as it
is now and euer shall be. Amen.

Antiphona. Ro. iij.

All we are synners/ and haue nede
of the glory of god. Versi. Ephe. i.
In what thinge standeth the glory
of god: Res. In the free forgyue-
nesse of synnes of his clere mercy
onely.

¶ The Vater noster.

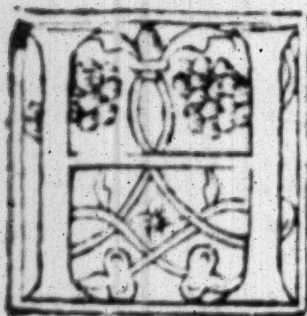
Our

The matyns.



Our father whiche arte in
heuen halowed be thi na-
me. Let thy kyngdome
come ouer vs. Thy wyll
be fulfylled/as well in erth as it is i
heuen. Gyue vs this day our suffy-
cyent fode. And forgiue vs our tres-
pases/as we forgiue the that trespa-
ce agaynst vs. And lede vs nat into
temptacyon. But deliuer vs frome
the euyll spyrite. Amen.

The Aue Maria.



Ayle Mary / greatly in
goddes fauour/ the lord
is with the/ blessed art y
aboue women for y ble-
sed frutes sake of thi wo
Lede vs nat (lorde) into be Amē.
temptation. But deliuer vs frō the
euyll spiryte. Amen. ¶ Blessyng
Lorde/ we besече the of thy ble-
syng. Res. Blessed art they that suf-
fer persecutyon for the right wysnes
of

40
The matyns.

of fayth/for theirs is the kyngdome
of heuen. Amen.

¶ The first lesson. Mat. x.

I / I sende you forth
as shepe amonge wol
ues : see therefore ye be
wylse as serpentes/ and
innocent as douues/ be
ware of men / for they shall delpyer
you vp to the counsels/ & shal scourge
you in their synagoges/ and ye shal
be broughte to the heed rulers and
kynge for my sake/ in wytnesse to
them and to the gentyls : but whan
they put you vp / take no thought/
what or howe ye shal speke : for it
shall be gyuen you euen in the same
houre what ye shal saye/ for it is nat
you y^e speke/ but the spirite of youre
father which speketh in you.

Responsorium. Ioan. xvi.

These thynges haue I sayde vnto
you bycause ye shulde nat be hurt in
your

The matyng.

your fayth. They shall excomunicat you / ye the tyme shall come that who so euer kylleth you shall thinke that he doth hygh seruice to god. Verli. Suche thinges shal they do vnto you because they haue nat knowen the father nor yet me.

They shall excomunicat you. &c.

Woꝛde we besech the of thy blessing.

Blessed are the poore in spirite for theirs is the kyngdom of heuē. amē.

¶ The seconde lesson. Hebre. xii.

The burden of synne caste a way / let vs rōne with paties vnto the bataylle that is set before vs lokynge vnto Iesus the auctor & fynyssher of our fayth / which for the ioye that was set before him abode the crosse and despyse the shame / & is set downe on the righthande of y throne of god. Consyder therfore how that he endured suche spekyng agaynst him of synners lest ye shuld
be

41
The matyng.

agaynst him of synners / lest ye shul
de be weryed & faynte in your myn-
des: for ye haue nat yet resysted vnto
to blodshedynge / stryuyng against
synne. And ye haue forget the conso-
lation whiche speketh vnto you as
vnto chyldre. My sone dyspyse nat
the chastenynge of the lord / neither
faynte whan thou arte rebuked of
him / for whō the lord loueth / him he
chasteneth / ye / and he scourgeth e-
uery sonne that he receyueth. But
thou lord haue mercy on vs.

Responsorium. Hebre .xii,

If ye shall endure chastenige / god
offreth him selfe vnto you / as vnto
sonnes. What sonne is that whome
the father chasteneth nat? Versi.

If ye be nat vnder correctiō (wher
of all are partakers) than are ye bas-
terdes and nat sonnes.

What sonne is that? .xc.

Lord we beseeche y of thy blessing.

f

Blessed

The matyng.

Blessed ar all men that trust in the
lorde. Amen.

The thirde lessone. Sapi. v.

In the last iugemēt whā these
vngodly shall beholde y right
wysemen they shalbe troubled with
horrible feare / & shal meruell at their
so soden helth vnloked for / wayling
for the sorowfull anguyshc of their
mynde sayeng within them selfe be-
yng heuy and mournyng for the an-
guyshc of their mynde. These are
they whom we had somtyme in deri-
syon / and into lyklyhode of oppro-
brious laughter / but we oure selfe
beyng than without our wyttes had
wende that their lyfe hadde ben but
madnes / and so their ende to haue
bene withoute honour. But nowe
se howe they are counted amonge
the chyldren of god / and their heri-
tage is amonge the sayntes. wher-
fore we oure selfe than erred & went
from

42
The matyns.

from the way of the trowth / and the
lyght of ryghtwysenes dyd nat shyne
vpon vs / and the sonne of ryghte
vnderstandynge spronge nat vpon
vs / we were weryed & tyerde in the
way of wyckednes and perdyon /
we walked harde & wery wayes for
the way of the lorde we knewe nat.
Lorde haue thou mercy on vs.

Responsorium. Sapi. vi.

Whan ye were ministers of his kig
dome ye iudged nat ryght / ye kepte
nat the lawe of ryghtwysenes / ney
ther ye walked after the wyl of god
Herefully & shortly shall he appere
vnto you.

For ryght sharpe iugement shall
be done vpon theirs that are in au
thorpte. **V**ersi. To the wea
ke lytelong is graūted mercy / but
the greate myghtyons shall suffer
mighty stronge turmentes.

Herefully and shortly shall. &c.

I. ii.

Gloze

The matyns.

Glozy be to the father to the sonne /
and to the holy ghost.

For ryght sharpe iugement. &c.

The songe of Austen & Ambrose.



Adeum. We prayse y
(o god) we knolege the
to be the lorde.

All therth myght wor-
shyppe the / whiche arte
the father euerlastyng.

To the crye forth all angels / y he-
uens / and al the powers therein.

To the thus cryeth Cherubin and
Seraphin contynually.

Holy arte thou. Holy art thou.
Holy arte thou.

Thou art the lorde god of hostes.
Heuen and erth are fulfylled with
the glozy of thy maiestye.

The glozyous company of the Apo-
stels prayseth the.

The goodly felowshyp of the pro-
phetes worshyppe the.

The

43
The matyns.

The fayre felowshyppe of martirs
The holy congregatiō (praise the-
on of the faythfull thoro' out all the
worlde magnifye the.

They knowledg the to be the fa-
ther of an infynyt maiesty.

They knowledg thy honorable &

They knowledg (very onely sonne.
ge thy holy ghost to be a comforter.

Thou art y kyng of glory / o christ

Thou arte the euerlastyng sonne
of the father.

Thou (whan thou shuldest take v-
pon the our nature to delyuer man)
didest nat abhorre y virgins body.

Thou haste opened the kyngdome
of heuē to the beleuers : Dethes dart

Thou syttest on y rist (ouercome).
hāde of god i to the glory of y fader.

Thou arte beleued to cōc our iuge
Wherfore we pray the helpe thy ser-

uauntes / whom thou haste redeemed
with thy precyous blode.

Make

The matyns.

Make the to be nombred with thy
sayntes in ioye euerlastyng.

O lord/ saue thy people and blesse
thy heritage.

Gouerne & also lyft the vp for euer.
We prayse the euery day.

And we worshyppe thy name euer
world without ende.

O lord/ let it be thi pleasure to kee
pe vs this day without synne.

O lord/ haue mercy vpon vs : ha
ue mercy vpon vs.

O lord/ let thy mercy lyghte vpon
vs/ euen as we trust in the.

O lord/ I trust in the/ lette me ne
uer be confounded. Versycle.

Christ is deed for our sines. Ref.
And is rysen agayne for our right

misnesse. Rom. iiii,

DEus in adiutoriu. God ben
de thy self vnto my helpe/ lor
de hast y to helpe me. Glory be to y
fader/ to the sone & to the holy ghost.

As

The laudes. Psal. lxxxviii.
 As it was in the begynnyng / as it
 is nowe and euer shalbe. Amen.



Dominus regnauit.

The lord is kyng / his
 maiestye is gloriously
 deckid / the lord hath ar
 med hi self with strenght /
 and hath gyfte him felse myghtely.

He hath surely bylded & set fast the
 rounde worlde / so that it shal nat be

Thy seate was ppared in (moued.
 season but y thy self art of euerlastig

The floodes are rysen (o lord) thy
 floodes haue rozed.

The floodes haue lyfted vp their
 streames aboue the noyse of the gret
 stormy and troubled sees.

Meruelous is the lord / which hath
 his resydence aboue.

Thy wordes ar sure & faithful / thy
 house is right fayre / holy / & goodly :
 the secreete holy place of y lord shal
 stāde in to full long tymes. Glor.

Jubilate

The laudes. Psal. C.

Inubilate. Make ye melodye
vnto the lord / all that dwell
vpon the erth. Worship ye the lord
gladly: come into his presens ioyfully.
Knowledge ye the lord that he is
god / he hath made vs / and nat we
oureselues / we are his people and
the flocke of his pasture.

Entre ye in to his gates with than
kes gyuyng: and into his four por
ches with prayse syngynge / magni
fye him and prayse his name.

For the lord is right gentle / his
mercy endureth in to euerlastynge /
and his faythfulnesse in to all ages.

Glozy be to the father / to the sonne /
and to the holy ghost.

As it was in the begynnyng / as it
is now / and euer shall be. Amen.

Deus de⁹ meus. God / thou
arte my god / erly do I sygh
My soule thirsteth for the / (for the
my fleshe desy^reth the i this thirsty
and

The laudes. Psal. lxiij.
and wyde wyldernesse.

Here shall I beholde the / as in thy
secrete holy place : that I myghte se
thy power and thy gloriouse beauty
For thy mercy is more desyrable
than this same lyfe : with the my lyppes
shall I prayse the .

Thus shall I magnify the thorow
out all my lyfe : in the prayse of thy
name shall I lyfte vp my handes .

Thou shalt satisfy my soule wth fatte
delycious meat : wher vpon my lyppes
shall ioye & my mouth shall prayse .

As sone as I shall remembre my self
vpon my bed / I shall thinke vpon the
euen in the watches of the night.

For thou verily arte he y^e bringest
me helpe : & beinge sure in the shadow
of thy winges / shall triumph ioye &

My soule cleued vnto the / (fully .
for thy right hande sustayned me .

These men that seke my lyfe to spyll
it : shall go downe into their graues .

Men

The laudes. Psal. lxxviii.

Men shall driue them vpon y edge
of their swerdes: they shalbe hewen
and cutte into meate for fores.

But y kinge shall reioyse in god / &
he shall gloze that swereth in him /
whā foule mouthes shalbe stopped.

Gloze be to the father / to the sonne /
and to the holy ghost.

As it was in the begynnynge / as it
is now and euer shalbe. Amen.

Deus misereatur. God
might fauour & haue mercy
vpon vs: he might lyghten vs with
That thy way mist be (his presēs.
known euery where in therth) / & thy
saupage helth also vnto all nations
The people might magnify the (o
god) ye al peple might magnify the
The heithen might ioy & triumph:
in that thou dost right vnto y peple
and directest y nations bpō therthe.
The peple myght sprede thy name
(o god) ye al peple mist magnify y.
The

45
The laudes.

The erth also might gyue agayne
her encrease: and god which is our
god might do vs good.

God might blesse vs: & all that inhabi-
bit the erth/euen vnto the vttermost
partes therof might feare him.

Glorie be to the father/ to the sonne/
and to the holy ghost.

As it was in the begynnyng/ as it
is nowe / and euer shalbe. Amen.

The song of the thre childre. Da. iii.

Benedicite. Praise ye the
lorde/ all his workes: praise
and extoll him for euer.

Ye Angels of the lord praise the lord
de: ye heuens loue the lord:

Ye waters all that are aboue heuen
praise the lord: all the powers of
lord might praise the lord.

The sonne/ the mone praise ye lord
sterres of firmament loue ye lord.

The raine & the dewe please ye lord
all ye wyndes of god praise ye lord.

Here

The laudes.

Hyre & herte magnifye ye the lord
wynter and somer loue ye the lord.

Moistnesse / & ye hoze frostes praise
the lord / the froste and colde loue
yse and snowe might (ye the lord.
loue the lord: nightes and dayes
praise ye the lord.

The lyght &
darknes might prayse y lord / light
nynges & cloudes loue ye the lord.

The erth mighte prayse the lord:
loue and extoll him for euer.

Hylles and mountaynes praise ye
the lord: all that springeth vppe on
the erthe loue ye the lord.

We welles & spriges praise the lord
sces and floudes loue ye the lord.

Whale fysshes / & all that moueth in
the waters praise ye the lord: all
byrdes of the eyre praise the lord.

All bestes both wilde & tame praise
the lord: ye childre of me loue y lord.

Israbell praise thou the lord: (De
loue hym and extoll him for euer.

The laudes. C. xlviii

Ye ministers of y lord praise y lord
ye seruants of the lord loue y lord.
Ye spirytes and soules of rightwyse
men loue the lord: ye holy & meke
in herte prayse ye the lord.

Anania/ Azarya/ Misael/ prayse
ye the lord: loue & extoll hi for euer.

O lord thou arte blessed & praysed
in the firmament of heuen: thou art
praise worthy / gloriouse & magnyfyed
into wordes without ende.

Laudate dñm de. Prayse
the lord ye heuenly myndes
praise ye him all that are aboue.

Prayse him all angels/ prayse him
all his hoste rounde about him.

Praise hi sonne & mone: praise him
all bright and shynynge sterres.

Praise hi the most hyghest heuens
& ye waters that ar aboue y heuens

Prayse ye the name of y lord: for he
made & created all thig; w^t a word.

And hath made them to stande fast

Prayse

The laudes: Psal. C. xlii.
into the worlde of world: he hath ge
uen the a lawe which they breke nat
Praise the lord all creatures of y
erth: dragons and all depe waters.
Ever/ haile / snowe / yse / stormye
wyndes: doyng his comaūdement.
Mountaynes/ and all high hylles:
frutefull trees/ and all cedre trees.
All wilde bestes and tame/ all thin
ges that crepe/ and fethered foules.
Kynge of the erth and all people:
princes and all rulers of the erth.

S yngle men and maydens / olde
men and yonge / praise the name of
the lord: for it is onely highe and
sprede ouer erth and heuens.

He shal lyft by power of his peple
it becometh his sayntes to praise hi
which haue professed hi: euē Israel
his owne people which cometh vnto

¶ Praise ye the lord. (him.

Antate. Sing ye to y lord
w^t a new dyte: his praise shal
be

48
The laudes. Psal. C. xlix.
be in the cōgregatiō of the sayntes.
Israhell shall reioyse of his maker
and the citisēs of Sio of their kige.
They shall prayse his name with
trompet: syngc ye vnto him with ta
For the lorde well (beret & harpe.
pleased with his peple: shal oznour
ne lowlyous with his helpe.

Sayntes shall reioyse eyn frome
theire hertes / and the nobles shall
tryumphe in their couches.

The exaltynge of god is in their
thzotes: and in theic handes a two
edged swerde.

To take vengeaunce vpon the gen
tyles: and to correcte the people.

To bynde their kynges in chaines
and their mooste noblest rulers in
fettters of yerne.

To execute iugemente amonge thē
as it is witten: this glozy shall be
vnto all that are his sayntes.

Glozy be to the father .ꝛc.

Lauda

The landes.

Psal. C. l.

Laudate dominum. Praise him that kepeth his residence in his secreete holy place / praise hi that reygneeth in the firmament / the seate of his power.

Praise him for his strength praise him for his almyghtynesse.

Praise him with sounes of trumpets praise him with lutes and harpes.

Praise hi with tympany & taberet / praise him with organs & pypes.

Praise him with softe claricibales praise hi with loude clarcymbales.

What so euer thyng is endued with breath lette it praise the lord.

Glorie be to the father / to the sonne and to the holy ghost. &c.

The anthem.

Rom. iiii.

The hyghest praise and greatest glory that we maye gyue to god / is to beleue his promyse : & to verifie it with oure fayth / whiche fayth he gyueth vs also / yf we might beleue

49
The laudes.

beleue oure synnes to be forgyuen
in Chrystes blode.

The chapter. Ephe .ii.

By grace ar ye made safe thro
rowe faith / and that nat of
yours selues: for it is the gyfte of
god / and cometh nat of workes / lest
any man shulde booste hiselfe of his
owne dedes. Thanks be to god.

The hymne.

Praise ye y^e lorde omnipotent
Which thow his benignite
His most dere sone hath to vs sente
To dye for our iniquyte.

We were his cruell enemyes
Abiecte for our transgressyon
Howbeit i Christ fyre we our eyes
Which is our satysfactyon.

Glozy be to the Trinite
The father / sonne / & spirite iynunge
Which are one god & persones thre
To whō be praise without endinge.

Vers. What & if we here suffre w^t
Christ.

The laudes.

Christ. & Than shal we be glorified together with him in heuen.

Romayns in the .viii.

Here foloweth y song of Zacharie the preeſt / ſaynte Iohan Baptiſtes father.

Benedictus. Praiſed be the blozde / God of Iſrahell / for he hath graciously viſyted and redeemed his people.

He hath ſet vp our mighty helth : in the houſe of Dauid his ſeruante. Accordynge to hys promyſes / by the mouthes of his holye prophetes of a longe tyme and ofte.

Promiſynge that we ſhulde be preſerued from our enemyes / and from the handes of all the that hate vs.

That he wolde thus vſe & declare his rich mercy towarde our fathers remembringe his holye promyſes.

And alſo to pforme his othe / which he ſwoze to Abraham our father and promyſed

The laudes.

promysed himselfe to gyue it vs.

So that without fere / we delyuerd
from the handes of oure enemyes /
might serue and honour him.

In holynesse and rightwysnesse be
fore him : all dayes of our lyfe.

And thou (my chylde) shalt be cal-
led the prophete of the most highest
for thou shalt go before the face of
the lord to prepayre his wayes.

To gyue the knowlege of the sa-
uynge helthe to his people / thro we
the forgyuenesse of their synnes.

The which cometh thro we thabū
dāt mercy & goodnes of our god / by
the which he hathe thus graciously
loked vpo vs / springyng frō aboue.

To gyue lyght to thē that haue syt
in derknes : & in the shadowe of deth
to directe our fete ito y way of pece.

Glozy be to the father / to the sonne
and to the holy ghost.

As it was in the begynnyng. &c.

G.ii.

The

The prayers.

The antheme.

HE y moueth vs to praye/hath
alredy graited vs our askige
if we asked in faith/ which saith. All
thynges what so euer ye shall aske
my father in your praier with belefe
ye shal receyue them. Ver. Father
here our praier. Res. And make vs
to aske of the in faith. Amen.

Oratio.



God almighty/ our mer-
cyfull father/ which haste
so excedigly loued vs thy
chosen childzen: that thou
woldest witfawe to gyue vs thy only
and welbeloued sonne Iesu Christ
our sauour / to suffre Deth for oure
synnes: so that all that thus beleue
in him might nat perishe/ but haue
lyfe euerlastinge: we beseeche the for
thy habundant mercy/ and for that
inestimable loue whiche thou berest
to thy sone Christ our sauour/ giue
vs

The praier.

vs of thy grace / & powre thy fauour
into our hertes / that we may beleue
fele & knowe perfyctly y^e thou onely
art our god: our fader / & to vs an al
mighty helper / delyuerer / & a sauy-
our from sine / from all the deuilysh
powers of hell / of this worlde / and
frome dethe / and that by thy sonne
our lorde Jesu Christ. Amen.

A praier to the holy ghost.

Ome holy spirit / replenish y^e
hertes of thy faithfull: & kyn-
dle in the thy brenning loue. Versi.

Sede forth thy spirit & men shalbe
created a new. R. Ho so renewest
thou the soule of man. The praier.

O God which haste instructed y^e
hertes of faithfull men wth the
lyghtenige of thy holy ghost / graūt
vs to sauour a right in the same spy-
ryte / & to reioyse euermore of his ho-
ly cōsolation / which lyueth and ray-
gneth in the same spirit euer. Amen.

A prayer

The prayers.

A prayer to the Trinite.

Deliver vs / save vs / & iustifye vs
o blessed Trinite. The Versicle.
The name of god be blessed. Ref.
From age to age everlastig, amē.

Oratio.

O Almighty / everlastinge god /
which haste gyuen vs thy ser-
vantes to knowlege the glozy of the
everlastynge Trinite / with a faith-
full knowlege / & to worshyp the one
god in thy almighty maiesty: we be-
seche the that thow we y stedfastnes
of his fayth / we might be defended
from all aduersytes: which lyvest &
reignest one god in the Trinite of
persons worlde without ende. Amē.



Here foloweth the passion of our
sayour Christ / deuyded
into ten partes.

The passion of our sauiour Christ.

Our sauiour Christ/ at his laste supper with his disciples vpon þe thurs-
daye before he suffred/spoke a very longe
and swete sermon vnto thē / no lesse frute
full than full of godly affectes/ so that no
tonge is able to expresse the goodnes and
the affectes of it spokē so lytell before his
deth/ which heuently wordes/ ouely saint
Johan dyd write/ shewyng that he dydde
nat sleape & lay his heed vpon his master
Christes breste in bayne. This sermon
begynneth at the. xiii. ca. of Johan/ and
contynueth vnto the. xiiii. ca. where be-
gineth the historie of his passion/ which
here foloweth orderly as he suffred/ euery
Euāgelist; name/ set to their own saicg;

The fyrste parte of the passion
of our sauiour Christ/ contaynyng
the communication of Christ
with his discyples/ now
goynge forth to the mounte Oliuete.

When Iesus had made an en-
de of his sermō/ he wēt forth
with his disciples ouer a bro-
ke called Cedron/ Johan. In
to the mounte Oliuete/ vnto
the which place he was wonte oft before
to go to pray/ but now (his passion draw-
ynge

The first parte of the passion
byng he) he wente to pray more fere-
uently and more affectuoufly/ and that in
the nyght. Mat. Mar. Luc. And as he
was goyng (for that his discyples hadde
harde their master oft before sayeng that
he shulde departe from them) they began
to dispute among the selue/ which of the
shulde be hyghest to succede their master
in lyke auctorite / for as yet they knewe
nat to what offyce they were called. And
whā their ambicion begā to breke forth
in to suche maner of contencious reason-
yng/ their master Christ (as he dyd som-
tymes before) cōmaunded them to sylēce
sayeng. The heithen kynges bere a rule
and play the lordes among them selues /
and suche as so rule ar called gret men of
auctorite & power/ but ye shall nat be so/
for he that is gretest among you/ shall be
as the lowest / and he that is chese/ shall be
as a seruaunt/ for whether is he gretter &
sytteth downe to be serued or he that ser-
ueth him? Is nat he that sytteth? I my
selfe am here among you as one that mi-
nistreth/ ye are they which haue abydden
by me in my temptacions. And I lay out
for you the same kyngdome/ whiche my
father layde out for me/ that ye shulde ete
and drinke at my table i my kyngdome/ &
syt in iugemēt iugyng & twelue trybes of
Israell

53
of our sauour Christ.

Israell (for ye ar those childre/ of whō it
is prophesied i the. xlv. ps. to come in the
steede of y^e faders/ to teache y^e peple/ whō
they shal take as prīces i all therth) But
natwithstandynge I haue thus promo-
ted you to suche an hyghe dignyte/ of the
whiche I haue so ofte spoken vnto you/
yet this same nyght shal ye al be sore of-
fended and hurte by me/ of the which hur-
te I haue so ofte warned you before / for
verily ye shal see awai fro me/as though
ye had neuer sene any touche or token of
god in me/ but thus pleaseyth it my father
to handle you / thus shal ye haue experi-
ence howe lytell power ye haue to good-
nes/ except ye haue it of me. Also it be-
houeth me to suffre suche affliction of
all maner of men / euē of my fryndes and
familiarre/ which haue apoynted my selfe
to be offred in sacrifice vnto my fader for
the helth of as many as shalbe saued.

This is the same thyng that the Pro-
phete zachary prophesied on me/ sayeng.
The hearde man shalbe smytten/ and the
shepe schatered abrode / but yet for this
your fall/ se y^e ye shrinke nat away nor dis-
payre/ for I wyl lyft you vp agayn And
whan I shalbe vprisē/ I shal gather you
agayn together in Galile/ and I shal go
before y^eu/as it becometh the herde man
to

The first parte of the passion
to go before his shepe/ offryng my self a-
gayn vnto you as a guyde/ a leader/ and
defender. Mat. Marc Luc.

* But in the meane tyme Satan our ad-
uersarye shall trye you sore/ and exerceyse
your faith / he shall tempte you strongly/
but Symon/ Symon take hede/ for verily
Satan hath desyred you / to sytte you
as one shulde sytte whete/ but I my selfe
haue prayed for you all/ as ye well know
but especyally for y Simon/ which shall
fall more perylously and more greuously
than other/ lest thy fayth fayle / whiche
thou ones cōfessedest for all thy felowes/
wherfore thou conuerted and brought a-
gayne into the right waye / conforte and
stablyshe thy brethern/ consydering thur
owne fall. Unto which thikes Peter an-
swered/ I am redy sayd he (master) to go
into prison w the/ ye/ to go to deth with
the. Luc. wherfore if all other beig hurt
by the reason of thy peryll/ fayle the / yet
shall I abyde styl by y (here he felt how er-
nestly he shuld haue loued his master/ but
he knewe it nat to be y gyft of the fader/
so to loue him/ & nat to come of flesch and
blode/ whiche thinge his master ones tes-
tified vnto hi after his solemne & heuēly
confession) And vpon this his master said
especyally vnto him/ that he shulde deny
him

of our sauour Christ.

him thysse/ sayeng/ Peter. Verily I say
vnto the/ this same nyghte/ euen thou
shalte denye me thysse/ before the cocke
shall haue crowen twyse/ and Peter thā
trustynge ouer moche to him selfe/ spoke
with a bolder affirmation/ sayeng/ ye/ if
I shulde dye with the/ yet shall I nat de-
ny the/ whiche thing also sayd the other.
Mat. Mar. Luc. (for as yet they were
with out any peryll)

¶ wherfore their master natwstandyng
he had tolde them this thyng so ofte be-
fore/ yet he made mencion therof nowe a-
garn/ sayenge/ whan I sente you with
oute walet/ scrippe/ and shoes/ wanted
ye any thyng? They answered. we wāted
nothyng at all/ than sayd he/ now shall
it be otherwysse with vs/ for nowe nat I
my selfe shall be sure/ whiche than mini-
stred vnto you all thynges & put you out
of peryll/ for ye shal se the vngodly so fu-
riously take on w me/ that than a swerde
shal be sene vnto you so necessary/ yf any
of you hath walet & scrip/ he shall thiike it
more expediēt to cast the away as vnse-
for our cause & rather to bye hi a swerde/
there is verily such a violēt storme nowe
at hande/ yf ye shal thynke it nedefull/ nat
onely to chaunge purse & money/ scrippe
and lynyng theri for a swerde/ but cote al
so/

The first parte of the passion
so / ye / and that your neithermost cotes /
whiche ye can nat well wante / for verily
these thynges which ar writte of me / must
be fulfilled at y last. This it is written /
Esaie the .liii. ca. I shall be reputed a-
mong the wycked / and shalbe caryed and
tugged to deth lyke an aduersary to god.
But at laste this busynes / for the whiche
the father hath apoynted me to dye / in so
pore a carefull and shamfull state shal ha
ue an ende / but his discyples (as yet no-
thyng mistrustynge their owne streng-
thes / supposyng to haue auoyded the pe-
ryll by swerde) spoke both loude & bolde-
ly. Sye / lo / here ar two swerdes / thynke
ye nat these to be sufficient for this scy-
me? yea (sayd their maister scorning the)
they are ynoughe / thynkynge it no nede
to brynge them into any farther daunger /
whom he knewe to fyght with their fete
rather than with swerde / (for if their ene-
myes had espyed them / armed with any
weapen to resyste / they wolde haue bene
more feirle vpon the) Also the tyme was
come y he wolde gyue him self wyllingly
to dye / notwithstanding yet Peter kept one
of the swerdes for the glozy of god / but
vnwares. Luc.

*** The secōde parte contaynyng y
prayer of Christ in the garde.**

As

of our sauyour Christ.

As he was thus communynge with his discyples/ they came to a byllage called Bethsemane. Mat. Marke. Where was a garden/ in to which Christ entred with his discyples. Johan. And (some of his discyples comaunded to sitte downe at a certayn place/ whyles he wete in a lytell farther to praye) he toke vp wth him Peter and the two sones of zebedei/ whō also he had befor^e admitted to other secretes / & had promysed them i the byll to se hys glorie.

Before these thre men/ began he now to be in a greuouse angur^she and great heuyⁿesse of mynde/ sayeng/ full heuy is my mynde eyn into dethe (so wolde he shewe himselfe to be very man/ and to be lyke vs his b^retherne in all poyntes / as concernynge temptatyns) he wolde verily caste out a great and greuouse multitude of synnes from his chosen/ wherfore it behoued him to be so greuously tormēted/ nat onely in body/ but in mynde / for what is the tormentynge of the body / if the mynde fele it natte? whan he was in this paynfull affliction of mynde/ so that he was nygh deed (for he was heuy/ cū in to dethe) he fled vnto his father / as it was his maner/ and is the maner also of all sayntes/ whom bycause he wolde call
into

The seconde parte of the passion
into his helpe more earnestly/ & with more
free spirite at his pleasure/ he went forth
a lytell farther from these thre discyples
(although he loued them derely) he went
from them/ as ye wolde say/ a stones cast
and there he fell down flatte vpon the erth
and prayed/ sayeng. Father/ if it be possi-
syble/ bere ouer this passion from me / ne-
uertheles nat my wyl/ but thynce be done
(for he made rather his complaynte here
before his father / than desyred his pas-
sion to be tourned from him) for he came
into this houre well wyllynge/ but with
howe heuy and tremblynge mynde/ (for
that his deth was now at hande) no man
maye expresse. There he shewed his fader
his feruent desyre to deth/ and howe pre-
sentlye hys nature felte it / wherefore it
was shewed him thus to be his fathers
pleasure/ and so was he well cōforted.

¶ Whan he hadde thus prayed /
that is to saye / whan he had thus pow-
red forth the feruente desyres of his hert
thus wounded with horroure & fere euen
in to dethe/ in to his fathers bosome/ and
that doutles wth many a teare/ with many
a depe sygh) with sore sobbynges / & fer-
uente thoughtes/ and thus/ he stedfastly
cōsyderynge his fathers wyl on this ma-
ner to requyre of hi the helth of y^e worlde
he

of our sauyour Christ.

56
he toke courage and herte vnto him selfe
and retourned to his Discyptes / lyke as
that mā whose minde is greuously vexed
and troubled / can nat abyde longe in one
place. And whan he came / he founde
them a slepe / where (bycause Peter had
answered him moze boldely than other)
he chalenged him first by name / sayenge /
Symon. Nat one houre maiste thou nat
watche with me? Where is nowe / I
pray the / that bolde sprited herte of thine
that was so redy to go with me eyn in
to deth? Awake / awake / & fall to prayer
lest ye fall into that greuouse temptatyo
whiche hangeth nowe ouer your hedes /
as your spirytes were than all to bolde /
so is your flesch nowe all to weked to en-
dure longe: ye shulde haue rather prayed
than slepte / if ye hadde ben wyse.

But so it behoued theym to be taughte
by their owne folly / nat onely howe feble
is their fleshe / but also howe vnable it
is all to gyther to any goodnesse / & that
all strength cometh of god / natwithsta-
ndinge / at this tyme toke they full lytell
hede to their Maisters rebuke / and cha-
lenge.

Than tourned he agayne to
prayer whan he se that in his moste deere
chosen and trustye there was no conforste
which thyng verily moch moze encreased
his

The seconde parte of the passyon
his heuynesse / for so it behoued hym to
suffre affliction on euery syde.

¶ He prayed again the same praiser & he
dyd before / & is to say he layd & trouble
of his mynde in the wyl of his father / be
spryng his consolatyon / and from thence
agayne he wente vnto his disciples / whō
he founde lykwysc a slepe as before / for
they coude nat holde vp their eyes / ney-
ther they thus blamed mist answer their
maister any thyng at all. Thus agayne
receyued he afflyction & heuynes of them
of whom he shulde haue had consolation
and conforte.

¶ The thirde tyme
lykwysc / he gaue himselfe to prayer / and
prayed somewhat lenger / for he was all
to tormēted / & in such an agony that his
swette ranne downe with bloody droppes
into the erthe. And thus whan his ago-
nye and heuynes of mynde were gretter
than he might any lengre suffre / there ap-
pered an Angell vnto him and comforted
him / settynge doutles before his mynde
effectuously / that meruclouse riche sauig
helth which he shulde performe & fynish
by his passyon / and also the glozy of his
father / which therof shulde be gretly set-
forth and sprede abroad / so that this con-
solatyon receyued / he rose vp & returned
him vnto his disciples. And whan they
were

57
of our sauour Christ.

were yet a slepe he sayd vnto them after a
scornfull maner thus. Slepe now & take
your rest (as who shuld say) is there such
tranquillite & peace towarde vs / y^e ye may
slepe so surely w^out feare? Oh / howe in-
sensyble are ye & lyke stones nothyng fe-
lyng or percepuig all these thing? which
I tolde you befoze as concernig this stoz
my tēpest euen now at hāde? Arise / Arise
ones / for ye haue slepte ynough / beholde
the houre draweth nygh / of the whiche I
tolde you. Now the sonne of man shalbe
betraied & betakē into the hādes of syn-
ners. Arise & let vs go mete them / he is
very nyghe y^e betrayeth me. Mat. Mar.

This thirde parte conteyneth his tak-
hyngc / & what betid in his takyng.

Iudas berylve knewe this place of
prayer / & how often tymes Christ wth
his disciples went thether to pray / wher-
fore he got him a company wth the seruaū-
tes of the byschops / scribes / pharyseis &
prestes / & they cam thither wth lāterns / fier
brādes / & wepens. Jo. And he beyng a-
mong them (Christ yet comyng on wth his
disciples) gaue thē whom he brought wth
him this token / that whō he shuld kysse
that man to be Christ & warned thē / that

I

as

The thirde parte of the passyon
as sone as they had taken hi/ they shulde
leade hi wysely & carely/ fearyng least (as
he had sene hi do sōtimes before) he shuld
flyppe awaye frō thē by his godly power
and he him self shulde nat haue satysfied
his promyse/ & so to haue lost his money
(here may ye se how depe falleth ȳ blynd
vngodlynes/ howe bolde she is to do the
thyng whiche she knoweth nat to lye in
her power whā he was now come (for he
went foremost in the company) anon he
stepte forth vnto his mayster/ sayenge.
Hail mayster. and kyssed him/ to whom
Christ sayd/ frend for what entente cam-
mest thou? Oh/ Judas/ betrayest thou ȳ
sōne of man wth a kyss? Mat. Mar. Luc.
Than Iesus knowyng all thynges that
were to come vpon him / & now ȳ houre to
be come to suffre thē/ went forth to mete
these men which cam to take him/ sayeng
to thē/ whom seke ye? they answered/ Je-
sus of Nazareth/ & he sayd. I am/ which
worde whā thei herde/ anon both Judas
the betrayer than stāding by wth all his tō-
pany were borne backward & fel downe
to ȳ grounde/ by ȳ which thig the godhed
of christ was sufficiently declared to Ju-
das/ to his cōpany/ to ȳ ministers of the
iewes / & to his disciples / if their hertes
could haue pceiued ȳ thyng whiche they
both

of our sauiour Christ.

58
both felte & se (this bright lyghtnyng of
his godhed cast furth amōg the/ by whi
che he declared rist clerely hi selfe to put
his lyfe wyllyngly in their hādes/ & that
no mā might haue taken it frō hi against
his wyl. Than he asked the again whō
they sought / & to them sayenge. we seke
Jes^s of Nazareth. He answer agayn ly
ke wyse/ sayēg. I told you y I am. wher
fore if ye seke me / let these my discyples
go their wayes/ which thige he opteyned
of his enemyes/ but more through his po
wer thā by their good wyls. And thus he
verifed his sayengs which he spoke befo
re to his fader/ I haue nat lost one of the
whom thou gauest me / for he wolde kepe
them bodely also. Jo. Than they y were
come thither w their maister/ cōsydering
what was like to sal/ sayd to hi. Maister
shall we smyte them w the swerde? for y
that their maister had sayd befoze/ as cō
cernyng y swerde to be so necessary y all
their money/ their meat/ ye/ their very co
tes to be changed for swerdes / signify
eng the gret power and byolent handes
of their enemyes to come? they lyke as yet
carnall men/ gatherd of these his sayengs
that they might slep or vse y swerd/ wher
fore euen than sayd they/ maister lo: here
at two swerdes/ but their maister nethe

ly. ii.

wolde

The thirde parte of the passion
wolde ne mente any suche defence/nat w^o
standyng yet here at this tyme/before he
could answer & shewe thē his mynde/as
touchig this coresyng of swerdes for there
other necessaryes. Simon Peter/ which
pretēded to loue his maister more seruēt
ly than other/ hauynge than one of these
two swerdes had drawen it / & smote of y^e
right eare of one called Malchus the bis
shops seruant. And anon their mayster
sayd / holde your handes / and thou Peter
put vp thy swerde/ knowest nat the pro
uerbe taken of the law/ that who so euer
vseth the swerde wout the cōmaūdemēt
of god/must peryshe by the swerde? if I
lusted nat to offre my self willingly vnto
my passion / doutest y^e to be in my power
to optain of my fader for my help twelue
legions of angels? wylt nat thou that I
drinke this cuppe which my father hath
fylled and myngled for me/to suffre those
thig^s which he hath decreed to be suffred
of me? how shuld els the scripture be ful
fylled prophesyng of me to suffre these
thinges. Mat. Mar. Luc. Iohn. And
anon he toke the eare of this maimed mā
and restored it to him / declar yng agayne
playnly by this mighty myracle his god
hed/ & also gyuyng an excellent example
to do good euyn to our enemyes. Luke.
Thau

of our sauour Christ.

Then turned he him self to the company
of his aduersaries (amonge whom was
there the ouermost of the preestes/as the
rulers & chyeft heades of the temple with
many other preestes/ sayeng vnto thē / ye
are come forth hither with swerdes and
battes to take me/as though ye cam to ta
ke a thefe / ye neded nat thus strongly to
haue come to take me / I sate & taught
dayly in the temple openly / ye seyng and
herynge me/ wherfore layd ye nat hādes
vpon me thā? verily ye wolde haue done
it often tymes before this/ but who than
held you? wherfore se that ye knowlege &
that ye cōfesse me now to haue come wyl
lyngly in to your handes/ & the scripture
myght be fulfyllled/ or elles I could now
be as sure from you/ as I was in the tem
ple / but this is that same your houre / &
the power of derkenes/ nowe pleaseth it
my father to betake me to the price of der
kenes which leadeth you & to you which
are his souldyers to fyght on his syde/my
fathers cōmandemēt do I obey wyllygly
and gladly that the worlde might se how
truely I loue him/ & that the scripatures
shuldc be fulfyllled. Then all his Disci
ples forsoke hun & fled. Mat. Mar. Luc.
Then the sergeauntes / the offycers & ser
uañtes of the iewes toke Jesus & boūde
him/

The fourth parte of the passyon
him/ and led him first vnto Annas/ for he
was father in lawe to Cayphas whiche
was bisshop for that yere/ and Cayphas
was he that counseyled the iewes/ saieing.
It is expedient that one man dye for the
people. Jo. Also there was thā a certayn
younge springolde that folowed christ dec
ked vpon his bare wth fene cloth of raynes
whiche younge lad/ the other boyes y^e came
with thē began to set holde vpon/ but he
fled awaye naked from them/ his cloth of
raynes lefte behynde him / for thus all a
lone wold their maister suffre for his cho
sen/ so y^e he wolde nat suffre/ nat only any
of his discyples to be taken/ but brought
so to passe also / that this younge man
what so euer he was/ seyng that he folo
wed hi/ shulde nat come in to their handes.

This fourth parte conteyneth. what
was sayde and done before the byshoppe
Cayphas / and Peters denyeng.

Furthermore / whan it was so that
Cayphas was bisshop/ Annas sette
Jesus thus bounde vnto hi. Jo. In the
meane season Peter takig herte agayne
to hi selfe with a nother of his discyples
folowed their master all a far/ this other
disciple was wel beknowē wth the bisshop
wher

of our sauour Christ.

wherefore he was so bolde / as to entre in
to the Bysshops courte with Iesus / Pe-
ter abydyng styll without the doze / tha
this tother disciples went and desyred y
woman that kepte the doze that Peter
myght come in / and he seying Peter syt-
tyng agaynst the lyght (for the bylayns
hadde made a great fyre / beneth in the
myddes of the hal / where they sate togy-
ther with them / and some stode about it
warmyng them / for it was somewhat
colde / and Peter was with theym war-
myng him / for he desyred moche to se the
ende) this woman that kepte the doze be-
holdyng him earnestly / sayd vnto hym.
Artc nat thou also one of this mas disci-
ples? Thou were w Iesus of Galyle. &
he answered by & by / sayenge. I am nat
I knowe nat this man / I wot nat what
thou sayest / Mat. Mar. Luke. & Iohn.
¶ After this he went forth into y entry
and the rocke crewe. Mar. But this as
yet moued him nothige at all. Also there
had spyed him agayne another mayden
which sayde vnto him amouge them all.
And this man was with Iesus of Naza-
reth / he denyed it agayne / yc / & that with
an othe / Mathew. Mark. So farre was
his herte gone that was so redy to dye w
his maister / for so muste men lyde & fall
that

The fourth parte of the passion
that trust more to their own strength and
power than to Christes wordes / and yet
was he bolder than any of the other.
In the meane season / the byshop asked
Jesus of his Discyples & of his doctrine
and wherfore he was so bolde to gather
Disciples to him / what newe doctrine he
taught them / and what thyng he went
about / to whom Christ answered. I ha-
ue spoken openly to the worlde / tho thinges
whiche I taught in the synagoges / &
I taught in the tēple / wher all the iewes
came togyther wherfore as for y^e doctrine
ye may it well knowe / nat to be seditious
nor derogatynge godd^s law / as ye couet
it to be foude / call hyther any wytnes nat
oue or other but as many as herde me &
aske them which herde me what I spoke
to them / lo / they know what I both said
and taught / for I know well ye wold nat
beleue me if I shulde testifye of my selfe .
Whan Christ had spoken these wordes /
with so softe sobernes and gret graunte
natwithstandyng yet one of the bishops
seruantes / thynkyng to do his mayster a
pleasure gaue Jesus a blowe of the care /
saieng / thus answerest thou my lord the
Byshop? whom Christ answered agayn
mekely. yf I haue spoken any hurte by
him / testifye therof / and if I speke well /
wher-

61.
of our saviour Christ.

wherefore do ye smyte me? Jo. But noth
because thoue was come wherein Christ
shulde sanctifye his chosen by his passion
and wth paynes vnspecable/ neither y^e say-
eng of y^e trouth nor his innocencie/nor yet
his meke modesty were it neuer so great
could helpe him. For Sathan his aduer-
sary had so set thē a fyer/ & in such a fury
that euen lyke woode dogges they cam
vpon him/ & the more cruelly & shamfully
that any man could torment him / & spite-
fully entrete him/the better he was there
alowed and cōmended of the bysshoppe/
and for that he behaued him selfe so me-
hely/so modestly/& so gētly/the more thei
scorned hi / & spyttynge i his amiable face
and buffetynge him / some of them in the
necke and some on his cheekes.

Than muffed they him & bobbed hi
in the face askynge him / who smote the
last? who shal smyte the nexte? For thou
makest thy self a prophet with other gre-
uous & ignomynious blasphemyes they
assayled him/than was he vtrily among
the very madde dogges / and among the
boysters bulles of Balam/than was he
among the rorynge Lunatyke lyons/& un-
mercifull buycozns/of whom it is writē
in the. xxi. Psal. Than herde he the reuy-
ligs / & rebukes of many mē / as syngeth
David

The fourth part of the passyon
Dauid in the .xxxi. psal. Than felte he
his enemyes exceeding in nombre the hee-
res of his heed/as syngeth the .lxi. psal.
But Peter whan he was gone forth into
thentry after his first denyeng/ and there
in thentry had denyed hi agayne/nothing
remembryng the crowng of the cocke
cometh me backe agayne vnto the fyre &
there he stode warmyng him with other
men/which sayd vnto him. Art thou nat
one of his discyples/and one of the sayde
stiffly vnto him / euen thou art one of the
& Peter denyed it sayeng / I tel the (mā)
I am nat. Luke. Johan. And within an
houre after they y stode by him/cam nere
sayeng. Surely thou art one of the euen
thy very tonge bewreith y / for thou art
a Galile. And one of y bisshops seruāt
kynsman vnto him/whose righte eare he
smote of/said vnto him. Did nat I se the
in the gardē with him? than began he to
banne/to wary/and to forswere himselfe
stiffly that he neuer knewe the man / & by
and by whyles he was spekyng y cocke
crewe the second tyme/ Mathew. Mar-
ke. Luke. Johan. And his maister which
than was holden of the vyleyns & vexed
with continuall rebukes / and scourginges
turned him & behelde Peter. Luke.
Upon this he remēbred his masters wor-
des

of our sauyour Christ.

des tellyng hi before / & before the cocke
shal crow twyle thou shalt deny me thrise
wherfore (as he might wel be) he beyng
soze a shamed of hi self / and smytte with
repentance vnable to be expressed that he
had nowe so ofte denyed his maister / &
sauour / he both herynge and seynge him
with whom he promysed so māfully and
swore so deuoutly to go euen vnto deth /
went forth & wepte full bytterly / Mat.
Marke. Luke. Thā knew he how folishe
hardelye & with howe crased a confydēce
he promysed him selfe so arrogantly to
do that / that his mayster denyed him to
do. Of this his owne fall without dout
he had a great experyence of him selfe / e-
uer after to knowe him selfe more modes-
tly & soberly / & to bere his brothers syn-
ding & tēdre their fall more mercifully.

In this fyfth parte ar cōteyned what
were concluded in the counsell of
the Jewes / & the wretched
ende of Judas.

The daye nowe spronge / there
came togyther the elders of the
folke / the cheyfe p̄eestes and
the scribes into the byschoppes palace
and brought Christ in to amonge them.
This

The fyfth parte of the passyon

This ouermoste of the prestes with the elders and hole counsell sought for some false testymonye and wytnesse agaynste Iesus that they might put him to dethe but they coulde nat fynde any thyng as myghte done or sayde of him / his doctryne was so true and his lyfe so pure. At laste after moch inquisytion there stepte forth two false wytnesses affirminge / that they herde him saye these wordes. I maye dyctroye the temple of god / & in thre dayes buylde it bp agayne. And whan these testymonies lyke as of other thiges could nat be founde lawfull to put him to deth yf cause ben he had so sayd / than stert vp in the myddes of theym one of the chiefe prestes / couetyng to haue trapped hi in his owne answer saiege. Answered thou nothing vnto thy accusatyon and thiges layde to thy charge? thynkest thou these wytnesses to be layde agaynst the in vayne? Iesus than helde his peate (for what shulde he haue sayde to such testymonies which euen his enemys could nat receiue as lawfully) wherfore / the byschop than begane to speke to hi thus. I adiure the by the lyuing god y thou tellest vs whether thou be that holy anoynted the sone of the praysted god. Than Christ / lest it shulde be sene him selfe to bere but small reuerence

of our sauour Christ.

reuerēce to his father / in whose name he
was thus streptly cōiured / or to fere the
so that now bounde he durst nat confesse
that thyng which before he beyng at ly
berte professed and knowleged so openly
and so ofte / answered them. Mat / Mar-
ke / Luke. If I shulde tell you the truth /
yet shall ye nat beleue me / & I shulde aske
you any thyng / yet wyl ye nat answer
me rightly / nor yet let me go. Luke. wher
fore I thinke it best to holde my tōge / as
I haue begon to do / but by cause ye shall
knowe that I honoz the father bi whose
name ye adiure me / and that I so fere ye
nat / but I dare tel you the trouth. I ans-
were and knowlege vnto you that thou
byshop haste hit the nayle on the heed / &
sayd that / that true is / but yet now for al
this shall ye neuer the more beleue it / but
ye shall se me (whō ye dispyse) as but one
of the sōnes of Adam / and so entēde ye to
put me to deth) syttig on the right hāde
of god / that is to say lequall with him in
power / to cōmaūde & to gouern all men /
ye shall se me at last cōmyng agayne in
the cloudes from aboue to iuge both me
lyuinge and them that ar now ded / this
glozy shall I receyue of my father i short
space sone after ye haue put me to deth /
frō this day shall ye nat se me other wise
than

The fyfth parte of the passyon
than syttyng on the right hande of god
triumphig in a gloriouse estate & power
almighty ouer all men / which thyng I
haue told you befoze this. Thā cōcluded
they all. Ergo art thou euyr the sōne of
god / Ies^s answered ye say so / & so I am.
¶ Than began the byshop to rage & to
rende his clothes sayeng lo / he hath spo-
ken blasphemye / wherfoze than nede ye
any farther wytnes? lo / your selues haue
herde now a greuous blasphemye / what
thynke ye? They all answered sayeng / he
is gylty deth. Mat. Mar. Luc. These
thiges were done i the cōseil which all y^e
chefe of y^e prestes / thelders / & scribes held
erly i the moornyng to cōdemne Christ to
deth / & of this they armed their selues & to
ke corage to accuse hī befoz y^e chefe gover-
nor / & iuge called pylate. Mat. .x. .r.
Besydes this / seyng that it pertynerh to
thystory to se what ende Judas made / y^e
betrayer. I shall here put to his depar-
tyng / whan Judas se his mayster was ly-
kely to be condemned to deth / than began
he to repente him / than heuynes touched
his herte and constrayned him to beare a
gayn to the prests & thelders these thirtie
peses of syluer / for the which he solde hī
sayeng. I haue synned in betrayeng this
innocente bloude / whiche answered him
sayeng /

of our saulour Christ

64
sayeng/what is that to vs? care thou ther
foze / for we care nat / so lpyghte regarded
they; & they had bought that inocēt blode
and delyuered hi to deth. Such is & po=
pchoynes & farned rightwysnes of hi=
pocrites. And Judas threw downe & mo=
ney & went his way and hange him selfe
with an halter / & he braste in the myddes
and al his bowelles fel out / which thyng
was sprede ouer all Ierusalem. Than to
ke the chiefe prestes & money sayeng / it is
nat lawfull to put this money into our of
fryng bore for blode was bought & solde
therw. Here was a meruelous religion
they shamed nat / ne feared to shedd thyn
nocent blode / but the price therof durste
they nat mengle with their other money /
that was offred to the / thus do hipocri=
tes strayne out a gnatte & swalowe ouer
a camell / wherfore these vntowarde and
ouerwhart religious men caste their fro=
warde heed / togyther and bought a felde
of a Potter wth the money to bury in strā=
gers. and for this cause the felde was cal=
led i their moder tongue Tacaldema / whi=
che is to say the blode felde / than was ful=
fylled the prophesye of zacharie whiche
was called also Jeremias / whiche pro=
phesied that this man shuld gyue thyrty
pence / the which money shulde be & price
of a

The syxt parte of the passyon
of a mau bought and solde amonge them
bought of one of the Israelytes whiche
was had in reputayon/they shulde gyue
this money for y^e potters felde/ as y^e lord
had ordeyned it. A meruelous thing that
Christe wolde be solde of so dere beloued
a disciple/also it was nat without a gret
mystery that for the same price / & for the
same money Christ was solde/ this felde
was bought to burye in the strangers or
wayfaryng men. For the very true rest &
tranquillite of our consciences is bought
and procured / as thzough Christes deth
which at here strāgers goynge to y^e very
heuenly cyte of Ierusalē/ y^e is to say to a
perpetuall peace & rest / wherfore it was
well worthy that this texte of y^e prophet
by name shulde be here remembred/nowe
let vs prosecute thystoꝛye of the passyon.

In this syxt parte ar conteyned what
were done in the fyrst inquisytion before
Pylate/and after ward so before Herode.

After this/whan the iewes thought
them selfe well and sufficiently in-
structe to accuse Christ. The multytude
rose vp from the counsell & presented him
vnto Pylate. Luke. For they wold nat en-
tre into their towne house or iugement
hall

of our sauour Christ.

hall leste they shulde haue polluted their
selues : for this holpe hypocrites & false
phariseys shulde celebrate & kepe holpe
their passeouer day on the morowe. Here
may ye se howe scrupulous was their vi
godly holynesse / wherefore Pylate wete
forth vnto the / asking the wherefore they
accused this man / & they answered / if he
were nat a malefactor we had nat in any
wyse deliuered hi vnto the / with which
answere so proudly spoken Pylate was
somewhat offended & badde them procede
with him as they had begon / & to iuge hi
after their owne lawes / & they denyed &
it was lafull for them to sle any man .
And thus was it ordeyned of god & Christ
he shulde be crucified of the gentyles / as
he ofte tymes tolde it before vnto his dis
ciples. Ioan. Then beganne they to
accuse Christ agayne / that he had made
sedicious amonge the people thow his
doctrine / which they were about to make
it appere dampnable & sediciouse / sayeng
that he forbode tribute to be gyuen to
emperour / & at last they sayd that Christ
made hiselfe a kynge / by which sayeng
they trusted to condempne hi of trayson.
Luc . Wherefore Pylate the iuge asked
him now standinge before him whether
he were the kynge of Iewes ? for thys

A

mater

The syxte parte of the passyon
mater he thought pertayned vnto hys
charge/ which was thā there deputed to
gouerne vnder thempour / but as tou-
chyng his doctryne (as a thing nothige
derogatyng thempours power) he toke
no gret hede therof/ neither was he moch
inquisytive. Mathew. Marke. Luc.

¶ Then Iesus asked hi/ how come it in
to youre mynde to demaunde of me this
question/ come it of your self / or haue ye
herde it of any other mā ? for christ wold
be sene (as he was in very dede) so far &
so pure from all affection or desyer of any
erthely kyngdome/ that no man shulde it
suspecte in him / wherbyon cypriā pylate
his self/ as shewyng he to haue nat sus-
pected any such thige in him sayd/ as for
me I am a Romayn/ nothing learned in
your lawes/ & prophet/ I know nat how
and in what maner your kyng Messias
shulde come/ & as for me I can nat perceiue
any token of a kynges estate i the/ thyne
owne natyon & the bysshops delyuered
the vnto me/ & they ar the mē that accuse
the of this thige. What hast thou done?
¶ Then answered Iesus / my kyngdome
is nat of this worlde/ ozels I might ha-
ue my seruantcs to defende me/ and thus
he confessed him selfe to be kyng of he-
uen/ puttynge also pylate oute of doute
that

66
of our sauoure Christ.

that he neded nothynge to feare him for
his kyngdome which he there gouerned/
of the whiche kyndgome the Iues accu-
sed him. Ioan. Of this natwithstādyng
Pylat yet gatherynge him to be a kyng
concluded sayenge. Ergo thou arte a
kyng. Whom Iesus answered sayenge.
Thou haste sayde the trouthe. Math.
Marke. Luke. Ioan. And Iesus the-
wynge the cause why he confessed thys
thyng/ sayde that he was borne vnto it
and for this cause he was comen into the
worlde to testifye the trouthe/ so that
here he declared hym selfe to be alonlye
bothe kyng and sauoure of all the cho-
sen / and bycause that the chosen onely
beleue this verily / he added sayenge.

Euery man that is of the trouthe hereth
my voyce. Johan. Than Pylate per-
ceyvinge him to be vngyltye of any tre-
son/as concernynge themperours maie-
ste/ whose deputie he was there / wente
forth vnto the iewes affermyng agayne
that he could fynde no maner acause wor-
thy dethe in the man. Luc. Johan.

¶ Upō this the chefe of the prestes stept
in layenge sore agaynst him accusynge
him that he shuld make a sedicion amōge
the peple/techyng & prechyng thezowe
out all Iury beginnyng at Galile. And

J.ij.

Pylate

The fyrte parte of the passyon
Pilate herynge the mynde Galile/anone
asked him if he were of Galyle/& as sone
as he herde that he pertayned to Herods
iurisdiction/he sente hi to Herode/which
was than at Jerusalem / wherof Herode
was nat a lytell glad/ for he was ofte be-
fore greatly desyrouse to se him / & whan
he came before him / he asked him many
thynges/ but Jesus answered hi nothig/
although yet the ouermost of the prestes
and serybes stode there agaynste him ac-
cusynge hi styfly & sharply / whan Jesus
reputyng Herode/as a dogge or a swyne
unworthy his wordes / wolde nothyng
answere him (peraduenture he asked him
nothyng concerninge the glozve of god)
Herode dyspyled hi & the companye also
with him. Wherfore they scorned him &
brought hi backe agayne in a whyte cote
to Pilate/and for this cause Herode and
Pilate were made frendes agayne/ why-
che before were at oddes / and thus came
the kynges of therthe togyther agreyng
to conspyre agaynste the lorde and his a-
nointed. Psalmo. ij.

**The seuenth parte contayneth the to-
ther inquisycion of the iuge his counsell
to let him go/and howe he
was scourged.**

Whan

of our sauoure Christ.



Whan Iesus was brought a-
gayn to pylate/ thā he called
together to hi the chiefe of the
preeſtes/ & the ſeculare heedes
of the people/ ſayēg/ nerher I
nor Herode can fide any cauſe of death in
this man/ & ſo he wolde haue corrected hi
a lytel to ſatiffye their myndes & let him
haue gone. Luke. But than began the
highe preeſtes to accuſe Ieſus of many
thinges / & he wolde anſwere thē nothig
nor yet pylate whā he had him anſwere
to their accuſations/ in ſomoch ȳ pylate
merueled greatly at hi. Mat. Mar. Thā
were they wente in the feſt of paſſage to
gyue one of ȳ priſoners to the people to
be delyuered/ & pylate had in his cuſtody
an errande theſe called Barrabas taken
with the authours of ſedicion & makers
of a gret fraye which alſo cōmytted mur-
ther in the fray/ this mā as one that was
odpouſe vnto the people/ he coupled and
marched with Ieſus / & whan the folke
after ȳ vſe & ȳerly cuſtom aſked one of ȳ
priſoners to be gyuen thē/ he aſked them
whether they wolde haue Barrabas let
go & delyuered thē / or Ieſus that kynge
of the iewes which is called the anointed
Mat. Mar. Luc. Jo. For he knew it ful
well that they betrayed & betoke him to
him

The seventh parte of the passion
him of enuy & malice/ than the chiefe of
priesres & the sennours perswaded the fol-
ke to aske Barabas. Mat. Marc.
Than the comen people asked (Pylate as-
kyng them whether of these twayn they
wolde haue) cryeng al w one voyce/ let vs
haue Barrabas. Mat. Mar. Luc Ioan.
After this Pylate askyng thē what shall
be done w this man / which is called the
kyng of Iues? & they cryed out agayne.
Crucifye hi. To whō Pylate answered.
What hurte hath he done? And thā they
cried out moze vehemētly. Crucifye him.
Mat. Mar. Than/ he seynge y by this
wayes he coude nat haue his purpose/
turned him to another way which he had
conceyued with him selfe before sayeng.
I fynde nothyng worthy deth i this mā
wherfore I wyl chasten him/ & so let him
go. Luc. And than caused he Iesus to
be whipped & scourged/ than the vyleyns
of the Iues toke & led him into the courte
house & gathered all the company about
him / they put of his clothes and clothed
him with a redde robe and wroth a gar-
lande of thornes about his heed/ they ga-
ue him a reede in his right hande / & than
made they curtesly before him mockynge
him/ & salutynge him / sayeng : All hayle
ye kyng of the iwes/ and they buffeted
him

of our sauour Christ.

him on the cheke/ & whan they had spitte
in his face / they toke the rede & smitte hi
vpon the heed. Mat. Mar. Joh. Thus
Pylate brought forth Christ to the Iu-
ces al to whipped/crowned with thornes/
bespitted/ beaten/ & scorned/ supposynge
thorow suche a careful & pytuouse state &
condicion of him to haue swaged & mite-
gated their malycious hated agaynst
him sayeng. Lo / here I brynge hi forth
vnto you that ye shulde knowe & I finde
no cause gylty in him.

& Than came Iesus forth among them
bearyng a crowne of thornes and a red
paulle or mantell vpon him / and Pylate
sayd vnto the. Beholde/this is the man.
Than the bishoppes and their ministers
beholdynge him cryed out. Crucifye hi/
Crucifye hi/ to whom & iuge sayd. Take
him your selve & crucifye him / for as for
me I fynde no faute of deth in hi. Than
sayd the Iues agayn / we haue a lawe &
after our lawe he ought to dye/for he ma-
de him selfe the sonne of god/ whan Py-
late herde & he began to be more afrayde
for Iesus sake/ lest parauenture he shuld
haue pretended any suche thyng wherby
it shulde nat haue layne in his power to
haue delyuered hi / wherfore he returned
in to the iugemente haule sayenge vnto
christ

The seventh parte of the passion
Christ of whēce art thou? & Jesus wolde
nothige answerē hi / for he had testified
the trouth often enough before cōfessyng
him selfe to be Christ & kinge also / but so
that his kyngdome was nat of this world
wherfore Pylate neded nat to haue fered
as cōcernyng any minisshyng or hūete
toward thempereours power / & so to haue
any cause to gyue sentence against him /
wherfore Pylate discōtente that he wold
nat answerē hi / sayd . Wherfore spekest
thou nat to me? Knoweste y nat that it
lyeth in my power to crucifye the / or to
delyuer the? Than bycause Pylat toke
so moch vpon hi vsurpyng that whiche
turned into the cōtempte of god / of whō
it was desygned by his godly secreete coun
sell vnable to be vndone / that Christ at
this tyme shulde be betrayed & lyfte vnto
the power of decknesse (ozels no mā mist
haue done any thige against hi) corrected
the iuges sayenge on this maner. Thou
shuldest haue no power agaynst or vpon
me onlesse it were gyven the frō aboue?
nowe for as moch as thou arte here iuge
and ruler (the power of iugemēt gyven y
of god) thy sinne is nat so gret / as theirs
whiche deliuered me vnto the moued only
of hatred without any lawfull authorite
Nowe of this Pylate soughte wayes to
delyuer

of our sauoure Christ.

delyuer him / but the iewes cryed sayeng
If thou delyuerest this man / thou arte
thou nat the perowres frinde / for who so
euer maketh him kynge / sayth againste
the perour. Ioan. Than instanted they
more behemently with gret noyse askig
to obteyne hi to be crucifyed / & y^e impo-
tune out crienges of them & myscheuous
persuacions of the bysshops at last optey-
ned their beuelyshe purpose

This eyght parte conteineth the co-
demnation of Iesus / & his leading forth
to the crosse. Here Pylate was ouercom
with y^e wicked importunitie of y^e bysshops
which psuaded al to their dedely porpose

¶ Han Pylate herde these wordes he
brought forth Iesus & late down to
Wingemēt i a place called Lythostro-
tos / & i Hebrew it is called Sabba-
tha / because it sygnifyeth an hyer place /
it was thā fryday / the day nexte before
Ester or their passe ouer day / in y^e which
daye they prepared thinges requyred for
that day / & it was almost the syxte hour.
Io. That is to saye / about the ende of
the seconde parte of the daye / whiche se-
conde parte begineth with them at nyne
of the clocke in the moynynge continuige

The eyght parte of the passion
to. xii. & is called wth thē the thirde hour/ &
the space from noone to thre they cal the
vi. houre/ frō. iii. to. vi. after noone they
call y^e nyynth houre/ thus deuide they our
xii. houres of the day into their foure hou
res/ begynnynge at syxe of the clock in y^e
mornynge continuynge to syxe at night / &
their naturall daye begynneth at syxe of
the clocke at nyght & continueth vnto y^e
same houre agayn / as it is writtē in the
first cap. of Genesis. And so of the eue
nyng & mornynge was made one day/ the
euenynge begynnynge at syxe at night co
ntinuynge to syxe in the mornynge deuyled
into foure watches/ euey watche contay
nyng. iii. of our houres/ the mornynge be
gynnynge at syxe/ continuynge to syxe at
night deuyled into foure porcions/ euey
porciou or parte contaynyng .iii. of our
houres/ as. vii. viii. ix. before noone they
call the fyrst houre & first porcion of the
mornynge. &c. And Marc. writeth y^e Jes
sus was crucifyed in the syxt houre y^e is
to say in the later ende of this secōd part
about. xii. they nayled hi to the crosse &
so lyfted hi vp there to hange all the syxt
and nyynth houres folowynge y^e is to say/
from noone tyll. vi. a clocke at nyghte.
¶ Than Pylate sytting as iuge/ his wy
fe sent vnto hi sayeng/ Medle nat wth this
man/

of our sauyoure Christ.

man / for I haue this day suffred many things in my slepe for him / for so wolde god put Pilate i mide of his office. Mat. Than sayd he to the Iues / beholde here is your kynge / as who shuld say / ye say þ this man shulde haue made hi selue your kynge / now may ye well se how farre vn lyke he is your sayenges. And than they cryed / Away / Away w him / Crucifye him Than sayd Pilate as mockyng the / shal I crucifye your kynge? but they stode styf ly agaynst hi / sayeng / we haue no kynge but theperour. To this poynte their fury carryed them þ they denyed vterly all togyder Christ's kyngdom which al þ na tion looked & taried for so feruently. Jo. x Than Pilate seruge he coude natte preuayle / but that it wolde turne him to more busynes to haue lette hym go / wente and washed his handes before the people sayenge / I am innocent from the blo de of this ryghtwylse man / take ye hede to your charge. Than answered all the people sayenge / his bloode be vppon vs and vpon our chyl dren . Mat. w.

Than dydde Pilate gyue sentence accordyng to theyr askyng and let theym haue Barrabas / and delyuered theym Iesus atte theire pleasure to Crucifye hym / whome they strypte oute of hys redde

The eyght parte of the passion
redde robe & dyd agayn vpon him his other
clothes & led him awaye to be crucifyed.
Mat. Marc. Luc. Joh. Then Iesus
iuged to deth went his way bearyng his
crosse toward the place which was called
Caluaria/ but i that Hebrew tongue whi-
che they spoke at y tyme/ which spech sa-
uoured moche of the Chaldaye tongue it
was called Golgatha. Johan. And as
he went/ they ouertoke one Simon of Cy-
ren father to Alexander & Rufus / comig
from the felde/ & they layed the crosse vpon
his necke to beare it after Iesus/ whiche
thing (it is to suppose) they dyd because
that Iesus for feableness was nat able to
beare so heuy a tree. Mat. Marc. Luc.
¶ Here many of the comen people folo-
wed him with many women waylyng &
lamentyng his heuy chaunce & sorrowfull
state/ for the loue & seruyce y many men
yet bore vnto him fel nat away fro euery
manes herte/ but vnto those careful folke
he turned hi self backe sayēg. Oh dought-
ers of Ierusalē wepe nat for me/ but for
your owne selue & for your chyldren / for
the dayes shall come i the which it shall be
sayd/ blessed ar the baren & the wombes
whiche haue nat conceyued/ & the brestes
whiche haue nat gyue any souke/ thā shall
they begyn to say to the mauntains / fall

of our saviour Christ.

ye do wne vpon vs / & to the hylls / couer
vs . In these wordes he prophesied to the
the miserable calamite of the beseging of
Jerusalem by the Romayns & murther
to come vpon them in which they shulde
fele and knowe at last what they prayed
for the selues whan they sayd / his blood
fall vpon vs & vpon our chyldren / & he ad
ded thereto / for yf they thus do to y grene
and moyste tree / what than shalbe come
(thinke ye) of the drye baren blocke / by
which sayeng he ment this / if they shuld
(god sufferyng it) thus cruelly entrete him
being an innocent a iust mā lyke y moyst
and frutefull tree (as it standeth in the .i.
ps). moche more cruelly shall god suffre
the vnfrutefull nation of the Iues to be
handed / which ar but drye baren blockes
& There were two other malefactours
led forth with him to be Crucifyed also.
Luc. And after y they came to the place
called Caluaria / they gaue Iesus to dri
ke vnaigre myngled with gall / but whā
he had tasted it / he wolde nat drike therof
Mat. Mar. Luc. Johan. And there they
Crucifyed hi with the two theues one of
his righthande & the other of his left hand
where this pphesye of Esaye in the .lii.
ca. was fulfilled / & he amōg y mysdoers.
Mat. Mar. Luc. & Joh. Than sayd Je
sus

The nyynth parte of the passion
sus/ father/ forgyue them for they know
nat what they do. Luc. ¶ Here Pylate
set vp a tytle vpon the crosse i Hebrewe/
Greke/ & Latyn/ cōtaynige these wordes.
Jesus of Nazareth the kyng of iewes.
Mat. Marc. Luc. Jo. But whan the ie-
wes had red this tytle/ for the place was
nigh Ierusalē) y bishops requyred Py-
late to write that Jesus shulde say these
wordes/ I am kyng of y iewes/ & nat y
he was the verry kyng of iewes/ but Pi-
late gouerned & led of goddes ordynance
coude nat chāge the title which without
dout cōteyned the very gossell of Christ
by the which he was preched & publyshed
vndouted to be the very selfe same kyng
called Messias sente vnto the iewes/ and
thus in the myddes of his deeth he began
to be exalted and to enioye his kyngdome.

This nyynth parte conteyneth what
was done/ Christ hangynge now
vpon the crosse.

Aft̃r these vyleins whā they had cru-
cifyed Jesus/ foure of thē toke his
clothes makig four partes of thē/ y eche
of them might haue a p̃sc / & as for hys
knyt cote which was wout seme/ bicause
it coude nat wel be cutte they casted dyce
for it/ that y .xxii. psal. might be fulfyl-
led

of our sauoure Christ.

led. They deuided my cloth; to theselues
and vpon my tother garment they threw
dysse. And al this dyd the vyleyn souldy-
ers which satte there and kepte Iesus.

Mat. Mar. Luc. Joh. & Than stode
there by the crosse of Iesus (his mother
and his mothers sister / & mary Magdale
and whā Iesus se his mother & his discy-
ple whō he loued stādyinge by hī / he sayd
vnto his mother. Woman beholde thy sō /
& so afterwarde sayd he vnto his discip-
le beholde thy mother / & from that hour he
toke the charge of her. His maner was
at all tymes to call her woman / bycause
he was moche more excellent and godlye
than was she the which boze him / but yet
wolde he nat forget the dutye and offyce
of the sōne towarde his mother. Of this
maye the mē that lye on their deth bedd;
lerne to nat forget their childrē / wives. &c
¶ There stode & people gasyng vpon hī
& the goers foreby reuyled hī / waggyng
their heddes at hī / sayeng. Art thou he
that destroyed the Tēple / & byldedest it vp a-
gayne in thre days? saue thy selfe. If
thou be the sonne of god come downe from
the Crosse / lykewyle the ouermost of the pre-
stes wth the scribes & Seygnours scornig
him sayde amonge theym selues. He
hathe saued other men / but him selfe he
maye

The nyntb parte of the passion
may nat saue/ If he be the kynge of Is-
rahel/ let him now come downe from the
crosse/ & we wyl beleue in him/ he trusted
in god. Let him now deliver him if he set
any thyng by hi/ also the souldiers moe-
ked him. Luc. Besydes all this one of
theues that hanged by him casted these
opprobryes & blaphemies into his tethe
sayeng If thou be Christ saue thy selue
and vs also (for so behoued it him to be
blasphemed of al maner of folke) but the
tother these answered and blamed his fe-
lowe sayeng / & fearest thou nat god be-
yng in like damnation with other? as for
vs we suffre worthely/ for we haue deser-
ued this deth / but as for this man is an
innocent / and than he sayd vnto Jesus.
Lorde remembre me whan thou shalt co-
me into thy kyngdome. And Jesus an-
swered him verily/verily/ I say vnto the/
this day shalt thou be wth me in patadyse
partaker of my glorie. Whyles all these
things were a doinge / the sytte houre
(whiche is the thirde portion of the day
cōteynyng these our thre houres .i. ii. iii)
drew fast to an ende/ and great derkenes
was rysen ouer all the erthe vntyll the
nyntb houre/ that is the last parte of the
daye whiche contayneth these .iii. of our
houres. iii. v. vi. Jesus cryed with a
lowde

of our sauloure Christ.

lowde and stronge voyce sayenge. **Ely /**
Ely / lama / Sabachtami / whiche is as
moche to saye as / **My God / My God /**
wherfoze haste thou forsaken me? And
than some of the standers bye hearynge
this / sayde. This man calleth Helyas
and some sayde / Holde your pease / let vs
se whether Helyas shall come and dely-
uer him. **Mat. Marc.**

After this Iesus knowynge that all
thynges shulde be nowe ended / and that
the scripture shulde be fulfilled in al thi-
ges / as concernynge the prophesynges
of his passyon / sayde. I am a thurstie /
Than was there a vessel brought hym
full of vynaigre. **Johan.** And they
fylled a sponge with this vynaigre and
hysope / and put it vpon a rede / and lyf-
ted it vp to his mouth. **Mat. Marc. Jo.**
Whan Iesus than had taken the vyna-
gre / he sayde. It is done. For nowe
hadde he brought all thynges to an ende
which were prophesied of his deth. **Jo.**
And whā Iesus had cryed with so migh-
tye a lowde voyce / he sayde. Father. I
commytte my spyrte into thy handes.
Luc. And whan he had sayde these wor-
des / he smytte downe his heed and lette
his breth. And lo / the bayle of the temple
was cutte in two partes from the rofe to

R

the

The nyynth parte of the passyon
the grounde. Mathew. Marc. Luc.
And the erthe quaked. The stones were
cut & broke in sinder. Graues were layd
wyde open / and many faythfull miennes
bodies whiche hadde slepte dyd byrise /
which goynge forth of their graues af-
ter his resurreccyon / came into the holy
cite / and appered to many men. Math.

¶ Then . whan a certayne pety ca-
pitayne which stode ouer agaynst him /
and they that were with hym kepyng
Jesus / se that he with so loude and so
stronge a voyce let his breth. Beholdyng
also the meruelouse erthe quake / with
the other wonderfull tokens that there
nowe chaused / were meruelously a frayd
and glorified god / sayeng . This man
was the very sonne of god. Mat. Mar.
Luc. And all the comen poore symple
people that thither came to se / consyde-
ryng these butwore and wonderfull thi-
ges that thus happened in tyme of his
dethe / knocked their selues vpon their
brestes with great feare and reuerence .
Luc. Then stode all they that knewe
him a farre. And the woman of Salyle
that folowed him / ministryng vnto him
amonge whom there was Mary Mag-
dalen / and Mary the mother of James
the lesse / & the mother of one called Iose
and

of our sauyour Christ.

and another woman called Salome the mother of the sonnes of zebedei / with other many whiche came with him vnto Ierusalem stode also a farre.

This is the tenth & laste parte of the passyon/ conteynynge the buryenge of our sauyour Christ.

Whan the iewes / bicause it was the greate Sabbath eyn/ in the whiche Sabbath day they shulde kepe holy their passeouer/ thynking it vnworthy & vnseemly the bodes of such haged men / so vncomly to remayne vpon the crosses/ espycally in so solempne a Sabbath daye: despyed pylate that (their thyghes broken) they might be taken awaye/ wherfore the souldyers wente and broke the thyghes of bothe the theues / butte whan they came to Iesus he was deed / wherfore they broke nat his thyghes/ but one of the souldyers pearced his syde withe a speare / and cun by and by there gushed forth the blode and water / which thyng Iohan testifyeth himself to haue had sene/ affermyg it to be true/ that

The tenth parte of the passion
We also shulde beleue it. Furthermore he
saythe these thynges to haue be doone /
that the Scripture shulde be fulfilled /
sayenge / We shall natte breake any of
his bones / and agayn another scripture.
They shall se whom they persed .

¶ After this the euenynge com-
myng vppon / whiche begynneth with
them at syxe of the clocke at nyght (for
it was nowe their nynthe houre and the
laste porcyon of the daye) there came a
certayne ryche man and an honeste Se-
natoure called Joseph a very good man
and a iuste / whiche consented neither to
the counsell / nor to the dede of the iewes
borne in Arimathea a Cytye of Iurye /
whiche abode and loked for the kynges-
dome of god / he was one of Christes dis-
cyples / but preuely yet for fere of the ie-
wes . This man nowe toke herte vnto
him / and wente boldly to Pylate and as-
ked the bodye of Iesus Christe oure sa-
uoure. Mat. Marke. Luc Johan.

And Pylate doutynge whether that he
shulde be nowe deed so sone / called vnto
him the petye capytayne / askynge hym
whether he was yet deed / and as sone as
he knewe it / he gaue Joseph hys bodye.
And than came Nicodemus which firste
came vnto Iesus our sauoure by nyght
brin-

of our sauoure Christ.

bringynge a confectyon made with mir-
rhe & Alowes about an hundred poude
weyght/ and than toke they the bodye of
Jesus & wounde it in a clene linnen Cete
with this swete & precyouse confectyon
well powdered/as was y^e maner of y^e iues
so to bury/ than was there a gardē in the
place where he was crucified/ & in y^e same
garden a new tombe or sepulchre which
tombe Ioseph had caused to be hewē out
of stōne for him selfe/ in the which as yet
was there no mā layde. And there/bicau-
se of y^e iues sabbath euen/ & for y^e graue
was very nigh/ they layde in Ies^{us} & laide
a stōne vpō the mouth of y^e graue. Mat.
Mar. Luc. Jo. And thus was he buried
gloriously which was put to deth so shā-
fully/ for nowe began he to be glorified.
And nowe was it their sabbath eyn / in
the which daye they prepared agāst the
first daye y^e was at hāde euen on the mor-
rowe / & this nyynth hour y^e is the last por-
cyon of the daye was at an ende / so that
it was now about .vi. of y^e clocke at nigt.
¶ Than folowed thē these women that
came wth him frō Galile/ & they se the gra-
ue and howe his body was layde therein.
Mat. Mar. Luc. Than after this retur-
ned they to their harbour & prepared swe-
te confectyons & oyntmentes / and on the
sabbath

The tenth parte of the passyon
Sabbath day folowynge they rested/ as
it was comaunded by the lawe of Moyses
Luc. But on the morow after this fry-
daye/ that is to saye vpon this great sab-
bath daye came the ouermost of the pre-
stes with the pharisyas togyther and
wente to Pylate/ remēbring that Christ
(whō they now called a false discepuer)
sayde that he shulde ryse agayne the .iij.
daye/ wherevpon they desired that he wol-
de commaunde the sepulchre to be kepte
vntyll the thirde daye/ lest his discyples
shulde peraduenture come and stele hym
away / and so beate the people in hande
that he was risen frō deth/ & than shulde
they be in worse case than euer they were
before: To whom Pylate graūted that
custody / and that they shulde kepe the
sepulchre as well as they coulde/
which than sealed the stone
and besette armed
men about it to
kepe him.

✠ Adoramus te Christe. &c.
Clerficle. We worship the (o Christ) and
we honour the. Resp.
For by thy holye Crosse thou hast rede-
med the worlde.

✠ Oremus.

Domine

of our sauoure Christ.

Domine Iesu Christe. O Lorde
Iesu Christ the sone of the lyueng
god / put thy passyon / crosse / & thy deth /
betwene thy iugement and oure soules /
nowe and in thowze of our deth / & grant
vs whyles we lyue mercy and grace / to
them that departe forgyuenesse and rest
vnto thy holy church gyue peace and con
corde / and to vs that are synners / lyfe
and glorie cuerlastyng / whiche lyuest
and reygnest with the father / and with
the holye ghost euer. A M E N.

Gloriosa Passio. The gloriouse
Passyon of our lorde Iesu Christe /
delyuer vs from sorowful heuynesse / and
bryng vs to the ioyes of Paradyse.

A M E N.

God setteth forth his incomperable
loue that he bereth vnto vs / for seig
that whyles we were yet synners / Christ
dyled for vs / moch more than now (seying
that we are iustified in his blode) shall
we be preserued from dampnacion tho
rowe him. Rhoma. v.

Thus endeth the passyon of our sauy
our Christ) & here foloweth the
Resurrection. &c.

Nowe

The Resurrection

Now/for because the some of our saluation & lyfe perpetuall consistith i the faith in Christ; deeth his resurrection & ascension / I shall contynue the storie of this gospell vnto the ende/returnyng a lytell backe to prepare my selfe the better to the story/be cause I wold nat omitte the seruēt zeale & cristen offyce of those holy women which folowed christ frō Galile vnto Ierusalē/ whose names theuangelistes reherce / to be/ Mary Magdalene/ out of whō Christ called forth so great an heape of deuyles. Luc. viii. Ioan the wyfe of Luse / & Susanna/ with other many moo / Mary the mother of James & Iose & the moder of the sonnes of zebedy/these women prepared as nyghe the crosse as they might/ and as they folowed Christ lyuyng/so folowed they him now deed/ & borne to his graue to se wher he was buried that they might minister to hī both quicke & deed / for whan he was now buried on the fryday at euen (the day folowynge beyng so great a Sabbot day/where in it was nat laful to worke) they prepared swete ointementes to anointe his body/ & this gret hyghe day past/ they went forth erely the thirde day that was sonday in the mornynge/bringynge with them their costely precyous

of our lord.

precious ointementes to anointe the lord.
But ere they were come to the sepulchre / the lord was risen w a great erthquake. For the Angell of the lord had disceded fro heuen & had remoued y stone fro the mouth of the sepulchre / & was sytten downe therupon it / whose chere was as bright as lyghtenige / & his clothes lyke snowe / wherat the keepers wer so smitten w fere / that they were as ded mē / whiche terryble syght / & all that thus happened in Christes Resurreccion the keepers seyng / certain of thē wēt to y chefe of the prest / & tolde it thē altogyder. And here / counsell taken w their elders / these prests gaue the keepers a gret some of monei to blowe abroad this shameles lye into the eares of all the comen people. That is to wete / to say y his disciples came in the nyght & stole away the body of Jesu whyle they were a slepe / promysyng also these keepers / to beare thē out & make thē sure and harmelesse agaynst Pylate the depu ty / if the contrary & trowth shulde come to his eares. This lye vnto this daye is so receyued of the iewes / that many of them can beleue non otherwyse.

& But to retorne to these holy women / they went forth wyth so feruente desyer to se and anoynt the body of Christ / that
they

The Resurreccion

they neuer remembred how great the stone was & was rolled vpon the the mouth of the graue / nor howe weake their selues were to remoue it / buttill they were now in their iourney almost there . And than they sayd / who shall rolle vs away the stone from the mouth of the graue? and anone whan they were come to the place and behelde it / they sawe the stone rolled of. And than wente they vnto the sepulchre / but the body of Iesus there they founde it nat. And than they beyng greatly astoned / looked backe / and sawe a yonge man syttinge at their right handes clothed all in whyte / at which thing they were abashed. Than this yongone bade them be of good chere and dismaye nat / for I knowe well ynough that ye se he Ies^s of Nazareth / crucifyed? I know that he is rysen / and he is nat here.

He shewed theym the place where they had layd him / & bade them go hence and tell his discyples / and Peter to / that he wolde go before theym to Galile / there shall they se him as he had tolde theym. But these good womē beyng thus amazed / perceyued nat well all this message / but gote them hence quickly fleyng away fro y^e graue / for their feate & pplexite was so gret that they had no minde to tel this mes^s

of our lord.

message to any of them. Marke.

Yet dyd Mary Magdalene / after she came vnto her self agayn / & had taken hert vnto her / go alone to Peter & Iohā. with this cōplaint saycug. They haue takē a way my lorde out of his graue / & we can nat tel where they haue done him. These two disciples stered vp at this cōplaynt / gotte thē anon to y^e sepulchre / & it is to suppose y^e Mary went wth them. Which syn- dyng y^e sepulchre emptye / & the sudary wth other lynnyn clothes layd / here & there a- nother / beleued verily y^e the body of Ies^{us} had ben taken away / for as touching the scripture y^e he must haue had rylen from deth / as yet they knew it nat / yea / the wo- des of Christ cōcernyng his resurrection so oft before beate in to their hecdes they had nat yet persytly vnderstande them.

Than these two disciples returning hom again / Mary abode styll wepyng at the graue. Which as she wept / inclyned her selfe in to y^e sepulchre / & saw two Angels clothed i white / one at y^e heed & the other at y^e fete / where they had layd y^e body of Iesus. Whiche asked her / wherfore she wept. And she answered. They haue takē vp my lorde / & I cā nat tel where they haue layd hī. And anon she thus heuely te- kyng & askyng for her lorde / turned her selfe

Thapparitions

selfe backe and loked / & sodenly she sawe
Jesus standyng by her / but she had went
it had ben the gardyner. Whom she as-
ked forthwith / whether he had nat take
vp the body / desyryng him also to shewe
her where he had layd it / that she might
take it away. Unto whom the lordespa-
ke / sayenge. Mary. At the whiche wor-
de and voyce she turned her selfe to him /
and knewe him. And thā she loked about
her busely. Sayenge vnto him / Master.
And for ioye and loue paraduenture wol-
de haue taken him in her armes / because
she hadde sene him present in his fleshe.
But our lordeseyng her ouermoeche intēt
and gūen to seke / to touche / and embrace
his bodely p̄sence in his fleshe / thought
to excrete her mynde to his spirituall pre-
sence to embrace him / to holde him / & to
touche him with the strength & power of
her fayth / to be as Paul saith .ii. cor. v.
A newe creature in Chryste now nomore
to knowe him after the fleshe / and so re-
pelled her from touchyng him / sayenge.
Touche me nat. For I am nat yet ascen-
ded to my father. That is to say / thyn-
kenat thy selfe so happy for touchyng
my bodye / but be thou ensuered of thy
saluacyon / for that I haue suffered deth
and am rysen agayn for the / and for that

I Mat

of our lordē now ryſen.

I ſhal aſcende vnto my father and ſo ſende you my ſpyte the holyghoſte your conforter / defender and teather / in who and by whome I am preſente with you euermore vnto the worldes ende / embrace me therfore and touche me hereafter with fayth raygnynge in heuen ſyttynge at the ryghthande of my father. And go ſhewe my brethren / whiche alſo loke for a carnall and bodelye kyngdome of me / and tell them that I aſcende to my father and theirs / to my god and their god alſo / from whence I wyll be preſent in ſpyte with you / let this be your preſent conſolation / that my father and my god voucheth ſafe to be alſo your father and your god / before whome I ſhall optayne for you all thynges. Then went Marye and tolde the dyſcyples that ſhe had ſene our lordē / and ſhewed them what he had ſayd to her. In the meane ſeaſon the other women which fyrſt came thether with Mary Magdalene and had fled thence alſo for fere / tellynge it to no man / toke herte and returned to the ſepulchre / deſpyrynge to be more certyfyed of this ſo meruelouſe a thyng. Whiche ſeynge the body gone / were ſore aſtoned / and anon they ſawe two men ſtandynge by in meruelouſe bryght aray / of whiche

Thapparitions

the one sayd to the women thus afraid &
 loking downe vpon the grounde. Be nat
 afraid. For I know y^e ye seke Iesus that
 was crucified. He is nat here. He is ry-
 sen/as he tolde it before/come & se the pla-
 ce where he was layd. Wherfore seke ye
 the lyuyng wth the deed? he is risen & is
 nat here. So your wapes quickly & tell it
 to his disciples as I bad you before/ and
 how that he wyl go before thē into Ga-
 lile/ there shall ye se him/how ofte shall I
 tell it you? whā wyl ye beleue it? These
 women at last remēbring the wordes of
 the lord/ turned a lytell of frō the sepul-
 chre/ with gret fere & ioye / rōnyng forth
 to the dysciples/ & also to all other men.
 And as they were thus rōnyng/ Lo Ie-
 sus met thē/sayeng/ god spede you. And
 they came nere him & so caused hī to stan-
 de styll & fyl downe before him / to whom
 he sayd. Be nat afraid/ go & tell you my
 brethern & byd them go into Galile/ ther
 shall they se me/ as I promysed thē. Here
 he calleth them brethren/ whiche a lytell
 before had denyed him and forsaken him
 So lourng and gentle is he to the weake
 and all to holde thē to hym & lyfte thē vp
 agayne. But yet the apostles / as their
 brestes were nat yet illumined of the spe-
 rite / so whan they had herd all these tydi-
 ges

of our lordenoth ryſen.

ges of the womē / they beleued them nat / but thought they had rather rauced. The ſame daye Chriſt ſhewed him ſelfe to the two diſcyples goyng to Emaus : which anon retourned to the .xi. Apoſtles gathered togyther in Jeruſalē / tolde them what they had ſene / which apoſtles alſo tolde them agayne that the lorde was verily ryſen / and had appered to Symon. And whyle they were tellyng theſe thinges / the doores ſhut / Jeſus ſtoode in y^e myddes of them / prayenge for peace to be wth them. Unto whom nowe aſtoned he ſhewed his hande & fete / byddynge them to fele & to loke well vpon him. But they beyng amaſed / had wente they hadde ſene ſome ſpिरite. And at laſt he dyd eate wth them / and all to adſure & perſuade them that he was ryſen.

✱ After that he brethed vpon them the holy ghoſt / ordeynynge them Apoſtles / and gyuyng them a mynde to vnderſtande the ſcriptures / and to knowe that it was ſo written of him / and that it had behoued Chriſte ſo to ſuffre / and the thirde daye to ryſe from dethe / and repentance & remiſſion of ſynnes to be preached in his name among al nacions / begining at Jeruſalē. And after. viii. dayes / bycauſe of Thomas his vubeleſe / the diſcyples gathered

Thapparicions

gathered agayn together / he appered vnto the standing in the myddes of them / the doores shyt / offerynge him selfe to be touched of Thomas / to perswade & certifye him that he was verily risen.

* After this the twelue dyscyples wente into Galile / vnto the hyll where Christ had apoynted them. Where whan they hadde seene him / they worshypped him. But some doubted of him / whose vnbefelife he dyd afterwarde reprove as Marke remembreth. This gloriouse apparicion semeth to be the same whiche Paul receyvethe .i. Cor. xv. whan he appered to mo than. v. brethren. Notwithstandyng yet / ere that the disciples were come into Galile / he appered at the see of Tybired (where they were fyschyng / vnto Peter / Thomas / Nathanael and to the sonnes of zebede / which story Iohan writteth. ca. xii. addyng this to be the thyrde tyme that he appered vnto them gathered together / that is to wete / ones on Easterday / and thā after .viii. dayes / and the thyrde nowe at this lake or see where they fished. And after this / they retourned vnto Ierusalem / where Christ commaunded them to sytte / vntyll they were endued with power & strenght from aboue / that is to say with the holy gost.

And

of our lordē nothe rylen.

And after that he had by the space of xl. dayes with so many and ofte euydent and infallyble pꝛofers shewed him selfe vnto his dyscyples talkynge with them of the kyngdome of god/ determining to ascende to the right hande of his father/ testifyenge and affermyng all power in heuen and erth to be gyuen him: he commaunded them to go into the vniuersall worlde to pꝛeache the gospel vnto euery creature/ and to tech all the gētyles baptisynge theym in the name of the father/ and the sonne/ & the holy ghost/ techynge them also to kepe what soeuer him selfe had commaunded.

And to anymate them the more to pꝛosecute this pꝛecepte (howe vehemently soeuer the worlde shulde resyst it) he added sayenge. Lo/ I am with you alwayes/ eyn vnto y^e worldes ende/ that is to say Although (as I haue tolde you ofte for your conforte) my bodely pꝛesence be taken frome you/ yet haue ye my spirite the holy ghoste (whiche is one god with me) with you a conforter/ a techer/ a defender to assist you and al you vnto the worldes ende. And than to expresse howe pꝛecyouse and mighty his gospel is/ he ayd / Who so belcue my gospel and be baptysed shall be saued / but they that belcue it

I

nat

Thappartyons.

nat shalbe dampned.

And here he promysed what power & mighty myracles shulde foloweth with the that beleued. Marke/ the last chapter. ¶ After this he led them forth vnto Bethanye / where (his handes eleuated) he blessed them / and so departed from them and was borne vp in to heuen (a cloude takynge him vp out of their syght) And than they/ after they had worshypped hi retourned vnto Ierusalem w great ioye and solace. And were contynually in the temple laudyng and praisynge god.

After this they receyued the holy gost (as ye may rede in the second of y actes) in fyer tōges/ which ones receyued/ they wente forth and preched eueywhere/ the lordc assystinge and workynge with the/ confcrmyng their gospel with sygues and myracles that folowed their sermons.

I I R I S.

¶ Here after foloweth the Prime and hours.

*

Prime & houres. Ps. lili.



Eus in adiu. O god/
bēde thy self to my helpe
Lorde hast the to helpe
Glory be to .xc. (me.
Prayse ye the lorde.

¶ The hymne.

A Come holy spirit to y we call
To stablyshe our infirmite
Gyue vs true faith and hope withal
Indame our hertes with charite.
Our nature is sore vitiate.
And nedeth regeneratyon
Lyghten oure myndes execate
O lorde our consolatyon.
Glory be to the Trinite
The father/sonne/ & spirite lyuynge
Which ar one god and persons thre
To whō be praise without endyng.



Eus in noie tuo. O god
saue me for thy names sake/
delyuer me by thy power.

O my god / here my prayer: lysten
to the wordes of my mouth.

A.ii.

Eoz

Prime & hours. Ps. Cxviii.

How strange men are rylen against me: and stronge tyzantes persue my lyfe / they haue nat god befoze their eyes. Selah.

But lo / god helpith me: the lorde is presēt with thē that sustayn my lyfe.

He shall acquyte euyl to my await layers: for thy trouthes sake thou shalt trede them downe.

I shall w good wyll make a sacryfyce to the: I shal magnify thi name (o lorde) for thou arte full gentle.

How thou wylte delyuer me from all trouble: and my eyes shall se my pleasure vpon myne enemyes.

Glozy be to the father / to the. &c.

Laudate dñm. Praise ye the lorde / all gentyles: magnify him all natyons. **H**ow his mercy is sprede ouer vs: & the faythfulnes of the lorde standeth for euer.

Glozy be to the father / to the sonne and to the holy ghost. &c.

Confite

Prime & hours.

Ps. cxviii.

Confitemini. Magnify ye
the lord for he is graciously :
and his mercy endureth for ever.

Let Israell now magnify him :
for his mercy endureth for ever.

Let the house of Abraham magnify
hi : for his mercy endureth for ever.

Let as many as feare the lord ma-
gnify hi : for his mercy endureth for
whan I was in a greivous (ever.
straynte / I called vppon the lord /
and he graunted to set me at large.

The lord standeth on my syde / I
shall nat feare what so ever man may

The lord standeth on (do vnto me.
my syde with my helpers : & I shall
se my desyre vpon them that hate me.

It is better for one to comytte him-
selfe to the tucyon and defence of y
lord : than to mannes defence.

It is better to put our confidence in
the lord : than in man be they neuer so
whan all the gētyls beseged (great.
me

Prime & hours. Psal. C. xlii.
me on euery syde: well sayde I / in
the name of the lord / for I shall cut
They compassed me in (them away.
ye they beset me rounde about: well
sayde I in the name of the lord / for
I shall cutte them awaye.

They swarmed about me lyke bees
and inuaded me as fearfully as fyre /
the drye thornes / but they were con-
quered: for I sayd / well in y name
of the lord shall I cutte the awaye.

I was cast wth gret violence redy to
haue fallen: but y lord sustayned &

The lord is my strength (helpt me.
and the very same whom I prayse:
it is he that is my sauyng helth.

The voyce of tryumphe / & of men
ioyfully publysshynge their sauyng
helpe nowe brought vnto them / is
in the tabernacles of the rightwyse:
for the right hande of the lord hath
brought it so mightely to passe.

The right hande of the lord is exal-
lente

Prime & hours. Psal. C. lviii.
lente high: the right hāde of y^e lorde
hath brought it so mightely to passe
I shall nat dye but lyue: and shall
publysshe the woꝝkes of the lorde.

He chastyseth me: with greuous &
ernest chastement: but yet he betoke

Opē me the gates (me nat to deth.
of rightwysen: and **I** shall entre
in at them / and magnifye the lorde.

This is the grace of the lorde: the
rightwysen shall entre in therate.

I shall magnifye the for thou haste
granted me / & hast brought me a sa

The stone which the (yng helpe.
bylders opprobriously casted away
is made an hed cornerd stone.

Of y^e lorde this is done: & this same
thing is a myracle in our mynde.

This is that same daye whiche the
lorde hath made: let vs be glad and

I besech the lorde (reioyse therein.
nowe helpe vs / **I** besech the (lorde)
make vs nowe to prospere.

Well

Prine & hours. Ps. cxlii.

Well happen it to that man / which
is comen in the name of y^e lord / we
shal pray for your welth to well hap
pe vnto you fro the house of y^e lord.

The lord is stronge / and he wyll
make lyghte to shyne vpon vs : tye
your sacrificys to be offred / euyⁿ to
the altars endes with cordes .

It is thou that art my god / and I
shall magnify the : thou art my god
and I shall exalte the .

Magnify ye the lord for he is gra
ciouse : & his m^ecy endureth for euer.

Glozy be to the father / to the sonne /
and to the holy ghost .

As it was in the begynnyng : as it
is now / and euer shal be. Amen.

BEholde / I haue set vp in Si
on a chosen precious stone to
be layed in the highest corner of my
church / and also to be in the founda
tyon therof / And he that beleueth in
hi / shall nat be shamed : to you ther
fore

The Prime and hours.

foze that beleue / it is pzeypouse : but
to them that beleue nat in him / as to
the bylder that reproued this stone /
it is a stomblynge stone. Versi.

Woꝛde here our prayer. Ref.

And make vs to aske in faith. amē.

Oratio. Luc. ii.

O Father which didest prophesi
of thy sone Christ by y mouth
of Symeon holdyng him in his ar
mes nowe presented into the temple
sayenge to his mother the Vyrgen
Mary: Beholde / this thy chylde is
set vp foꝛ many in Israhell to fall at
him / and many agayne to ryse by hi
he is set vp foꝛ a marke to be agaisste
sayde : we beseeche the / father foꝛ the
fauoure that thou berest to this thy
sone : suffre nat vs thozow vnbelefe
with these blynde bylders to stomb
le and to fall at this stone : neyther
with them to reproue and to saye a
gainst him and his doctrine: but by
faythfull

Prime and hours,
faithfull trust & trewe belefe in him
to ryse by hi: beleuyng stedfastly /
that by his deth thy wrath is peased
and thoroowe his blode thou forgy-
uest vs oure synes / by this stone thy
sonne our lord Jesu Christ. Amen.

¶ The thirde houre.



Deus in adiutorium.

O god bende thy selfe
in to my helpe.

O lord hast the to helpe
Glozy be to the (pe inc.
father / to the sone / & to y holy ghost.
As it was in the begynnyng / as it
is now and euer shalbe. Amen.

Prayse ye the lord.

The hymne.

¶ Et vs reioyse deuout christe
Puttige a parte all heuynes
For Christ regardeth his bretherne
And fordereth all their busynesse.
Although this vale of myserye.
Our troubl les doth encrease.

¶ Yet

Prime & hours. Psal. C.xx.
Yet Christ doth se our penurye.
Which is our inwarde peace.
Glory be to the Trinite. &c.

Ad dñm. Whā I was i strat
te anguysh I called vpon y
lorde: and he graunted me.

Lorde delyuer my soule frō lyeng
lyppes/ and from a disceytfull tōge.
What auantageth it the / or what
good bringeth it the (o lyenge man)
thy disceytfull tonge: Oh sharpe
arowes of the stronge archer / and
hotte consumynge ienipere colles.

Helas y I am thus longe holden
in exile amōge these false & cruell fol
ke of Meshec: & must yet dwell styll
with the chorysh natyon of Kedar.
All to lōge hath my soule tarved a
mong the vyolent men: whiche hate
I studie for peace / but (peace.
whan I speke of peace to them: by
and by are they sterred to battayle.
Glory be to the father. &c.

Leuant

Prime & houres. Ps. cxi.

I Euau oculos. **L**yfte vp
my eyes into the hilles / from
whence helpe myght come vnto me.
My helpe cometh from y^e lord / the
maker of heuen and erth.

He shall nat suffre thy fete to slyde
neither he beig thy keper shall slepe.

No / neither wyll he slepe / nor yet
ones wynke / that kepeth Israell.

The lord is thy keper / the lord is
thy defense / & is euer at thy rithāde

The sōne shall nat smite the bi day /
neither yet the mone be nyght.

Eor the lord wyll kepe the frome
all euyl / ye / he wyll kepe thy soule.

The lord shall kepe both thy out-
goynge and thy incomynge / frome
this tyme vnto euerlastynge.

Glozy be to the father. & c.

The. Cxii. Psal.

I Status sum. **I** was right
glad whan men sayde vnto
me / let vs go vnto y^e house of y^e lord

Our

Prime & houres. Ps. cxxii.

Our fete shal stande fast in thy gates / O Ierusalem.

Ierusalē is bilded goodly like a citte: well framed together in her selfe.

What thyther might ascende y trybes / euen the trybes of the lorde to magnifye the name of the lorde / for so was it commaunded vnto Israell by goddes owne mouth.

For there were ordēde and holden seates of iugement / euen the iugement seates of the house of Dauid.

Praye ye for the felycite of Ierusalem: the louers of the might pspere.

They mist pspere wth in thi walles they might pspere withi thy houses

For thy brothers & neiboursakes shall I nowe pray for thy felycite.

For y houses sake of the lorde our god / I shal pray for thy welth.

Glozy be to the father / to the sonne / and to the holy ghost.

As it was in the begynnyngne. At.
Whose

Prime and houres.

Those men are nat of the ryze
Jerusalem / althoughe they
are called spirytuall / and of the chir
che apere they neuer so holy / which
bere / trouble / and persecute the po
re simple prechers of Christes gos
pell / & thirst for their blode. Versi.

Lord heare our prayers. Res.

And gyue vs grace to aske in faith

Oure mercyfull father whiche
pphesydest by the mouth of
thy sonne our sauour Christe / that
the tyme shuld come whan men shul
de curse / excomunitate / & chase thy
flocke out of their Synagoges be
leuyng in so doyng / to do vnto the
hyghe worschyppe in kyllyng of the
we beseeche the for thy trauthes sake /
and for the fauoure that thou barest
to thy sonne / to deliuer vs fro their
handes / and open thou their eyes y
they might se their synnes and repe
te them and know the and thy sonne
thoꝛowe

Prime & houres.

thorowe the holy ghoste the .spyryte
of trouth. A M E N.

* The syxt houre.



Eus in adiutorium.

O god bende thy selfe
in to my helpe / lord hast
the to helpe me.

Glozy be to the father
to the sonne / and to the holy ghost.
As it was in the begynnyng / as it
is nowe / and euer shalbe. Amen.

* Praise ye the lorde.

¶ The hymne.

Due we the lorde of Israell
For his gyftes celestyall
Whiche sedeth his gost in vs to dwel
To subdue our bodyes sensuall
He gyueth vs gyftes manifolde
He ledeth and kepeth vs tenderly
His is our syluer and our golde.
To him be prayse eternally.
Glozy be to the Trinite
The father / sonne / and spirit .&c.

Ad

Prime & houres. Ps. cxxiii.

A te leuau. Unto y lyfte
I vp my eyes / which rulest
Behold / for as (in heuens,
the leuauntes eyes are euer vpon
their maisters / & the maydens way
tyngge vpon her mystres / euen so let
our eyes be lokyng vp vnto the lord
de / our god / vntyll he hath mercy
Haue mercy vpon vs lord (vpon vs.
de / haue merci vpon vs / for we ar out
of measure fylled with ignominie.
Our lyfe is fylled oute of measure
with scornes and derisyon of these
welthy ryche men / and with igno
miny and shame of these arrogant
and proude men.

Glozy be to the father. &c.

The . cxxiiii. Psalme

Nisi quia dñs. Excepte the
lorde had ben with vs / let
Israell nowe speke.

Except the lordc had ben with vs /
whan these me rose agaynst vs.

With

Prime & hours. Psal. cxliiij.
Without dout (their wrath thus kindled
against vs) they had deuoured
waters had wrapped (vs quicke.
vs in with their waues: the floudes
had gone ouer our soules.

The troublouse flode of these im-
portune men: had runne ouer oure
But praysed be the lorde (soules.
which hath nat gyuen vs into their
tethes for their preye.

Our soules are delyuered lyke the
byrde from the snare of the fowler:
the snare is broken & we are scaped.

Oure helpe comethe thoro we the
name of the lorde: which hath ma-
de the heuens and erthe.

Glozy be to the father. &c.

Qui confidunt. They that
sticke to the lorde shall neuer
stagger: but shall stande faste for-
uer lyke the mounte of Syon.

And lyke as Ierusalem is gyrted a-
bout with hylles: euen so closeth
the

Prime & hours Psal. cxxv.
the lord his people from this tyme
vnto euerlastynge.

He will nat suffre the power of the
vngodly to oppresse the lande of y
rightwysse: lest the ryghtwysse put
forth their hādes to any wickednes.

Dele thou gently with good men:
and with men right in their hertes.

Whem y swarue frō the rightwaye
vnto shrewdnes: the lord might le-
de awaye with mē gyuen vnto wic-

Glozy be to the father/to (kednes,
the sonne/ and to the holy ghost.

As it was in the beginnyng: as it
is now and euer shalbe. Amen.

The Antheme. Clave. Ivi.

U He vngodly men are lyke a
fearse swellynge see/ whiche
can nat rest but the wawes of it re-
bounde with vyolence castynge out
styncke and fylthines/ the deuplysh
vngodly shal haue no rest (saith the
lord)

Prime and houts.

lorde) but here they shalbe euer ber-
inge y rightwylse/ & after this/ they
shal haue a ppetuall gnawig i their
cōscyēs. Ver. Lord here our prater
Res. And make vs to aske in faith.

¶ The prayer.

O Dure mercyfull lorde whiche
shalte say at the dreadful hour
of thy last iugement to these wicked
vngodlye: Go youre wayes out of
my syght ye workers of wickednes.
We beseeche the for thy paynfull pas-
syon that thou suffrest in thy pure
innocent soule for our redemption:
let vs here this ioyefull voyce of thy
mouth in that tyme of our redemp-
tion and glozy/ sayeng: Come vnto
me ye blessed children of your fader
and receyue the kyngdome of heuen
prepared for you / from the begyn-
nyngethorowe me youre sauoure
Jesu Christe. Amen.

*** The nynt houre**

M. ii.

Deus

Prime & hours.



Eus in adiutorium.

O god bende thy selfe
into my helpe.

O lord hast the to helpe
Glozy be to the (pe me,
father/to the sone/& to the holy gost.
As it was in the begynnyng:as it
is now and euer shalbe. Amen.

Praise ye the lord.

The hymne.

Praise we our father louigly
Which gentelly vs preserved
Whan we forsoke him wretchedly
And by synne had deth deserued.
His mercy was so bountuouse
That although we thus fell
Freely in Christ he pardoned vs
And agayne redemed from hell.
Glozy be to the Trinite
The father/sonne/and spirit lvyge
Which are one god & persones thre
To who be praise without endyng.
Incon

Prime & hours. Psal. cxxvi.

R conuertendo dñs.



Whan the lord shall
bryng agayne vs of Si-
on frō captiuite / we shal
be lyke mē dremyng for

Than shall our mouthes (ioye.
be fylled with laughter / & our tōges
with tryumph / than shall it be sayd
amonge the gentyles / that the lord
hath wrought mightely w̄ these mē.

The lord shall worke mightely w̄
vs: we shalbe refreshed with great
Bryng vs agayne from (gladnes.
captiuite / o lord / for so shalt thou fil
vs with ioye / as if thou shuldest gy
ue plentuous floudes to the dwel-
lers in the thursty south deserte.

They that sowe with teares: shall
reape with gladnesse.

Whan they wente forth to sowe / thei
wente wepinge / takyng with them
their seede coddēs.

But whan they shall come agayne
they

Prime & houres Ps. cxxviii.
they shall come with great ioye bring-
ynge their handes full of corne.

Glozy be to the father. &c.

Nisi dominus. Excepte the
lorde bylde the house: the byl-
ders therof labour but in vayne.

Except the lorde kepe the cyte / the
kepers therof watche but in vayne.

It is al in vayne: that ye hast your
selues to ryse so erly / and agayn to
differe your downe syttinge to eate
your carefull brede. (except god gy

For it is he y thus shall (ue it all.
giue vnto his welbeloued quiet sle-
pe: and plētuous refection w^t good

No children are the herita^r (fode.
ge which the lorde gyueth: the frute
of the wombe is his gyfte.

As arowes are in the handes of y
myghty mā: euyⁿ so shalbe the chil-
dren of thy youth.

Blessed is that man whiche hathe
his quiver filled with these arowes

fo^r

Prime & hours. Psal. cxviii.
for they shal natte be shamed/ whan
they shall haue to do with their ene-
myes in iugement.

Glozy be to the father. &c.

Beat omnes. Blessed is he
who soeuer worshyppeth the
lorde: which also walketh i his wais
For thou shalt eate the labours
of thyn owne handes/ and shalt ha-
ue prosperouse encrease.

Thy wyfe shalbe frutefull/ as y by
ne tree w^t in the walles of thy house
thi chylde shal stāde vp roundabout
thy table lyke the plātes of the olyue

Lo/ thus shall that man be (tree.
blessed which worshippeth the lorde

The lorde shall do the good frome
Syon: and thou shalt delyte behol-
dyng the prosperyte of Jerusalem
all dayes of thy lyfe.

And thou shalt se thy chyldeys chil-
dren: and the felycite of Jerusalem.

Glozy be to the father. &c.

The

Prime and houres.

* The Antheme. Mathei. vi.

O Great is the prouisyon of god
for vs / which biddeth vs first
seke his kyngdome by feare / fayth /
and truth in him / than all thynges
necessary for our bodyes shalbe cast
vnto vs / but so that we labour in y
whiche good is. Versicle.

Woꝛde here oure prayer. Res.

And gyue vs grace to aske i faith.

A M E N.

The prayer.

O Ur mercyfull father which in
techyng vs to pray by thy son
Christ / hast commaunded vs to cal
the father / and to beleue that we are
thy welbeloued chyldezen / which ste
rist vp non of thyn to pray / but to the
tent that thou woldest here theym /
guyng vs also all thynges moze
effectuously and plētuously than we
can either aske oꝛ thynke: we beseeche
the for thy sōnes sake / gyue vs gra
ce to

The euyngonge. Ps. i.

ce to beleue and to knowe stedfestly
nat thy sonne our sauour Christ is
gyuen of the vnto vs / to be our sau-
our / our rightwysnes / our wisdom
our holynes / our redemption / & our
satisfaction : & suffre nat vs to trust
in any other saluatiō but in tht sōne
& by thy sōne only our sauour. amē

¶ Here begynneth the euyngong.



Deus in adiutorium.

O god bende thy selfe
into my helpe.

O lorde hast the to helpe

Glozy be to the (pe me-
father / to the sōne / & to the holy gost.

As it was in the begynnynge. &c.

Prayse ye the lorde.



Batus vir. Blessed is that
man which walketh nat in
the counsel of the vngodly:
and stādeth nat in the way of syn-
ners /

The euynsonge. Ps. i.

ners / and sytteth nat in the seate of
the pestylent scorner.

But hath all his pleasure in y^e law
of the lord: and vpon it his mynde
is occupied / both day and nyght.

Suche a man shalbe like a tree plaⁿ
ted by the ryuer syde: which wyl gy
ue forth her frutes in due tyme / and
her leaues shal nat wither: for what
so euer he shall do / shall prospere.

But so shall nat the vngodly: for
they shall be lyke dust / which is dis
persed with the wynde.

Wherfore these vngodly shall nat
stonde in the iugemēt: neither these
synners may abyde in the company
of the rightwylse.

For the lord approueth the waye
of the rightwylse: but the way of syn
ners shall peryshe.

Glozy be to the father / to the sonne
and to the holy ghost.

As it was in the begynnynge .&c.

Quare

The euyngonge. Ps. li.

Quare fremuerūt. Wherfore
do the gentyles thus swell &
clustre togither: wherfor do y peple
of the iewes thus gnaste in bayne.
Wherfore conspyre the kynges of y
erth: & the chiefe preestes thus caste
their heedes togyther agaynste the
lorde and his anoynted?

Sayeng/let vs breke their bondes
and let vs cast of their yokes.

But he y hath his resydēce in heuē
derideth thē/ it is y lorde y scorneth
Thā shall he thrust them (them)
downe in his wꝛath: & in his indi-
gnation shall he all to trouble thē.

I haue constitute & ordeyned my
kyng: to be ouer Sio my holy hyll.

I shall shew forth the lordes con-
mādemēt: for he said vnto me/ y arte
my son whō I haue now opely decla-
Aske of me/ & I shal gyue the (red.)
the naciōs i to thi heritage: to be thi
own possessiō thozout all y worlde.

Thou

The cuyngsonge. Psal. iii.

Thou shalt smyte them to gyther
with an yerne sceptre: and shalt bre
ke them lyke erthen vessels.

Nowe therfore ye kynges/ be wyse
and vnderstāde ye rulers of the erth
be content to be monished & lerned.

Serue ye the lord busely: study to
gyue hi his honour ioyfully wth reue

Bysse ye the sonne/ lest (he (rence.
beyng wrathe) your lyfe perissh/ for
his angre shalbe shortly kyndled,

And than blessed are all men that
truste in him.

Domine quid. Lorde / se
what a sorte there are that
trouble me: full many there are that
tyle agaynst me.

Many there ar y^e thinke thus vpon
my soule: surely there is no helth to
be loked for fro god / vnto this man.

But thou lorde / y^e arte my helpe &
my glozy: thou lystest vp my heed.

The lorde I called vpon with my
prayer:

35
The eynſonge. Psal. cxv.
prayer: and he answered me eyn
from his holy hyll. Selah.

I shall lye downe and slepe/ I my
selfe shall vpwake me: for the lord
I shall nat fere (sustayneth me.
ye thousandes folke: although they
besege me rounde about.

Arise (lord) saue me my god: thou
shalte gyue all my enemyes suche a
clappe on their chekes/ that a nō the
teths of these vngodly shalbe brokē.

It is the lordes proprietye to saue:
and thy people it behoueth to be hol
pen/ and endued with thy benefites.

Non nobis dñe. Nat to vs
lord/nat to vs/ but vnto thy
name gyue y glozy & praise / for thy
mercy and thy trouthes sake.

Wherfore than shulde the gentyles
saye: where is nowe their god:

Whan our god is in the heuens: he
doth what so euer lyketh him.

Their images ar but gold & siluer
euen

The euyr songe. Psal. cxv.
euyr the very worke of mans hāde.
They haue mouthes and yet speke
they nat: eyes and se nat/ eares and
heare nat/ nose and smell nat.

They haue handes and nothyng
fele they: fete and go nat/ with their
throte make they no noyse.

Unto these idols ar they lyke y ma
ke thē / & as many as trust vnto thē.

But Israell trust thou in the lorde
for he helpith them & is their shelde.

We / of y house of Aharō / se y ye trust
in the lorde: for he is their helpe and
we worshippers of the (their shelde.
lorde / se that ye trust in the lorde: for
he is to them helpe and defender.

The lorde wyll haue vs in mynde/
it is he that wyll do good: he wyll
do good to the house of Israell / and
to the house of Aharon.

He wyll be benefycyall to the wor
shippers of the lorde: as well to the
lyttell as to the greate.

The

Prime & houre. Psal. cxv.

The lord might encrease his good mynde towarde you : towarde you and towarde your chyldren.

We are thereto whō y lord doth good which hath made heuen & the erth.

The heuens / thy very heuens are the lordes: but thereth hath he gyuen to the chyldren of men.

The deed in no maner of wyse shal prayse the lord: neyther they that go downe to the place of sylence.

But we shall magnify & prayse the lord: from this tyme vnto euerlast

Prayse ye the lord. (Stinge.

¶ The Antheme. Rom. xv.

We the which are stronge (sayth Paule) ought to bere the fraylnesse of them which are weake: and nat to stande in our owne conceytes.

¶ The chapter. Rom. xv.

Let every mā please his neyghboure vnto hys welthe and edifyenge / for Christ pleased nat him selfe

The euyngonge.
selfe/ but as it is written. The rebu
kes of them which reuyled the / fell
vpon me. Thankes be to god.

¶ The hymne.

Blessed be god y father almighty
Wh ich hath strēgthēd his feble flock
With stedfast faith and bolde spiryt
To bere his crosse burden and yoke
These are the last dayes perylouse
Frely Chzistes gospell to professe
Com down lorde shortly to iuge vs
And take vs frō this heuynes. amē.
Ver. What thige is p̄cious i goddys
sight. R. The deth of his faythful

¶ The songe of our lady. (men.

Magnificat. Luc. i. My soule
magnifyeth the lorde. And
my spirit reioiseth i god mi sauour
For he hath looked on the pooze de
gre of his handmayden.

Beholde nowe from thence forth
shall all generations call me blessed
For he y is mighti hath magnified
me:

The euyngonge.

me: wherfore blessed be his name.

And his mercy is ouer them that fe
re hi: thozow-out all generatyons.

He hath declared his might by his
power: he hath dispersed the proude
mē by the vaine study of their owne

He hath plucked downe (hertes.
men of power from their seates: &
hath lyfted vp the poze lowlyons.

The hongry men he hath satisfied
with goodnes: and them that appe
red ryche he hath lefte voyde.

He hath taken vp Israell his ser
uaunt: thynkyng vpon him to be
saued for his mercyes sake.

Lyke as he promysed to oure fa
thers: as to Abraham/ and to his
seede for euermore.

Glozy be to the father / to the sonne
and to the holy ghost.

As it was in the begynnyng / as
it is now / and euer shalbe. Amen.

* The Antheme. Luc. i. Luc. ii.

¶

Som

The prayer.

Somtyme the scripture with the gospell was so free : that they were preached of the mouthes of holy womē / as of our blessed lady / of Anna Phanielis daughter / and of the foure daughters of Phylippe : but now we beholde (sayth the lord by his prophet Amos) I shal sende an hongre into the erth / nat y hūgre for bodely fode nor thirst for water / but hungre & thirst to here y worde of the lord / & men shall goo frō the one se to the other / compassig about frō the north to the eest / sekige the worde of the lord / & they shall nat fynde it. Versi. O lord sende vs the prechers of thy worde. Res. And gyue vs grace to beleue it.

¶ Oratio. (Amen.

O Mercyfull father / whiche by thy worde madest all thinges and by it shalte vnmake agayne at the tyme appoynted / and with thy
ferfull

The prayer.

fearfull worde dyddest caste downe
Adam / with thy counfortable worde
de lyftedest him vppe agayne / also
thorowe thy worde thou hast declar-
ed thy wyll and gyue vs the know-
ledge of the / by the fathers and pro-
phetes / and at laste by thyne owne
sonne Christ / sendyng him to preche
it is a thyng so necessary y without
it there is no knowledge of the / no
faith / no saluation / no helth : wher-
fore we beseeche the for thy wordes sa-
ke / and for thy glozy therein to set vp
thy worde agayn & make it be kno-
wen whiche of so longe tyme hath
ben darkened with mennes dreames
and thrust downe with mennes wor-
des and mennes lawes : so y thorow
thy worde / now at y last we might
knowe thy wyll fro mennes pleasu-
res : and fynally to beleue onely thy
worde and do thy wyll be thy sonne
our lord Iesu. Amen.

R. It.

Conf

The complene. Ps. xiii.



Onuertere nos. Turne
vs to the (o lord) our
sauoure.

And turne thy wꝛath
from vs.

O god bende thy selfe in to my helpe
O lord hast thou to helpe me. (ps.
Gloꝝy be to the father / to the sonne /
and to the holy ghost.

As it was in the begynnyng / as
it is now / and euer shalbe. Amen:

Prayse ye the lord.

U Squequo. Howe longe
(lord) wilt thou tary? wilt
thou forget me for euer? howe long
wilt thou turne thy face fro me?

Howe longe shall I thus studie
musinge with my selfe: fylling my
herte dayly full of sorowe.

Howe longe shall myn enemye: be
thus exalted ouer me?

Behold and answere me lord / my
god / kepe me wakynge lest the sloni
bre

29

The complene. Ps. xliii.

bze of deth come vpon me.

We / leste parauenture myn enemye
may say I preuayled agaynst him :
for if I fal my troublers wil reioyse
But I trust in thy mercy / my herte
shalbe glad of thy helpe : I shal gy
ue thanks to my lorde for he hathe
rewarded me.

Iudica me. Auēge me o god.
and defende my cause frome
the vngodly folke : Delyuer me from
the deceptfull and wycked man .

For thou art my god & my strēgth
wherfore haste thou put me away :
wherfore go I thus mournyng / my
enemye oppzessyng me :

Make thy lyght and thy faythful
nes to shyne vpon me : let these thin
ges lede me vnto thy holy hyll / and
let them lede me to thy tabernacles.

That I myght ones come to the al
tare of god / euynthe god of glad
nes & the authoz of my ioye : to pray
se and

The complyn. Psal. cxxix.
Ie & to magnify the with harpe (god
Wherfore art thou detect (my god)
(my soule.) & thus troubled in me:
truste in god: for yet wyll I magni
fye him for the helpe wherewith he
hath made glad my face & shewed
him selfe to be my god.

Sepe expugna. Greuously
haue they vexed me euen fro
my youth: nowe let Israell speke.

Greuously haue they vexed me e
uen from my youthe / but yet they pre
uailed nat agaynste me.

Upon my backe these ploughmen
ploughed: and haue cut forth their
longe bozowes.

But the rightwylse lord: hath cut
away the bondes of these vngodly.

They shalbe shamed and putte to
flyght: who so euer hateth Syon.

They shall be as grasse that grow
eth vpon the house rygges: which
is wythered before it be pulled vp.

With

The complyn. Psal. cxxxv.
With the whiche neither the reaper
fylleth his handes: nor yet the ga-
therer fylleth his armes.

Neyther the goers fozeby so regar-
ded them / as to say ones god blesse
you: or we wylt wyshe you in the
name of the lorde.

Domine non. Lorde / my
herte is nat proude / neyther
loke I a losie: I take nat stoutly v-
pon me in great maters / neither pre-
sume I in meruelouse thynges abo-
ue my estate.

But verily I repressed & putte my
soule to sylence / lyke a waynlyge fro
his mothers teate: euy n lyke a wai-
lynge was my soule in very dede.

Let Israell wayt & trust vpon the
lorde: fro this time vnto euerlastig.

Glozy be to the father / to the sone /
and to the holy ghost.

As it was in the begynnyng. &c.

C The Antheme.

Israell

The complene.

ISraell in the scripture beto-
keneth the electe chylde of
god / whiche whan they are in the
moſte extremest afflyction lykely to
be forſaken of god and man / than
haue they goddes helpe moſt preſent
(if their fayth fayle nat)

* The chapter. ii. Paralip. ii.
Whan we ar driuen to ſuche an har-
de ſtraynt that we can nat tell what
to do: than onely is there left vs this
laſt ſhyfte and preſent helpe: to lyft
vp our eyes vnto the lorde.

Thanks be to god.

The hymne.

Woſhpypp we the ſperit purcly.
Whiche moued Symeon the ſage.
In his armes to take reuerently
Our ſauour yet tendre of age!

Whan his father and his mother
Preſented their yong chylde Ieſus
Symeon amonge all other
Prayſed the lorde ſayenge thus.

Nunc

The compleene.

101
Dunc dimittis. Luc. ii.
Nowe lettest thou thy
seruant departe/ o lord
accordynge to thy pro-
myse in peace.

For myne eyes haue sene the saui-
our: sente from the.

Whom thou hast set forth in the pres-
sens of all people.

To be a lyght/ lyghtnyng the gen-
tyles/ and to be the glory of thy peo-
ple Israel. Glory be to y father. &c.

The prayer.

Ah! howe fearefull a iugemēt
is it to be reiecte and cast fro
the lorde & nat to be called his peple
whiche iugement is nowe fallen v-
pon the iewes: whiche somtymes
were called his people of Israell.

Vter. Kepe vs Iesu confyrmēd in
thy worde Responsorium.

Holde vs to thy trouth/ and cast vs
nat from the. Amen. Oratio.

O lorde

The prayer.

O Lord Iesu / restore Iſrahell
we praye the / ye / restore the
hole worde / teachynge vs with the
ſpirit of thy trowth / that we al with
one mynde and one aſſente mighte
rone after the and glorify thy name.
Graunte vs / o mercyfull ſauoure)
that we might ſe the glorious takig
vp agayn of Iſraell : whiche ſhall
be to the worlde / as a newe ryſynge
agayn from deth to lyfe : that thus
all the hole worlde myght lyue vn-
der the alone moſt perfyteſt herdmā
and thou myghteſt reygne in vs al:
to whom with the father and with
the holy ghoſt be glory / honour / im-
pery & rule / into the worlde of worl-
des. Amen.

S Alue rex. Hail (Ieſu chri-
ſte) kynge of mercy our lyfe /
our ſwetnes / and oure hope / we ſa-
lute the: vnto the we crye which are
the baniſſhed childzen of Eue: vnto
the

102
The prayer.

the we syghe / sobbynge & weppynge
in this vale of wretchednes: hast the
therfor our mediator: turne vnto vs
those thy mercyfull eyes. O Jesu al
prayse worthy shewe vs the presens
of thy father after this outlaurye.

O gentle / O mercyfull / O swete Je
su Christ. Versicle.

In all our trouble and heuynes.

Res. O Jesu our helth and glozy
socour vs.

The prayer.

O Jesu Christ the sonne of god /
oure redemer whiche deiete
dest and humbledest thy selfe frome
the gloriouse state / and shape of thy
godheed / vnto the shape of our vy
le seruytude / because thou woldeste
reconcyle vs the chyliden of wrath.
vnto thy father / and so make vs the
chyliden of grace : we beseeche the
graunte vs that we mought euer fe
le eyn the thy very selfe to be oure
present

The prayer.

presente medyator befoze our father
for all gostly gyftes / whō we know
lege with parfyte fayth to be our sa-
uyour. Whiche arte the lyuely god
with the father and the holy ghoſte
lyuyng & raygnynge in to the worlde
of worldes. Amen.

[Here endeth the complayne / and
here foloweth certayne
Prayers.

¶ Here foloweth an Effectuose
prayer / very nedefull in these laste
and peryllouse dayes to be sayde w-
teares and depe syghes from the bo-
thom of oure herte / the prayer of the
prophet Eſaye in the .lxiii. & .lxiiii.
Chapiters of his pphesyes for the
restoringe of Chriſtes pooze chur-
che ſcatered abroad with perſetuty-
on / forſaken and brente.

Lozbe

The prayer of the Prophet Elay.

Lorde loke out from heuen
and beholde from thy holy
habytation / and from the
seate of thy glorie: where
is thy strengthe? where is
thy softe plentuousc pyte /
and the riche multytude of thy mercyes?
are all these hardened agaynst me? Ueri
ly thou arte our father / Abraham nowe
knoweth nat vs / nether Israell knoweth
vs. But thou lorde / thou art our father /
thou arte our redemer / thy name is from
the begynnynge. Wherefore haste thou
made vs (o lorde) to erre frō thy wayes?
haste thou hardened oure hertes / lest we
shulde fere the? Tourne the for thy pro
myse made to thy seruantes / and for the
trybes of thy heritage. for fewe of thy
people enioyed the posseltyon of their lā
de / and that but a lytell whyle / oure ene
myes haue spoyled thy holy place / & tro
den it vnder their fete . And we were re
garded so vyle / as though thou haddest
neuer ben lorde ouer vs / and as though
thy gloriouse name had neuer ben called
vpon and shewed ouer vs. I wolde thou
woldest all to breke heuens & come down
ones / that these hylles might melt away
at thy presence / as in the brennyng of a
consuminge fyre / where euē water boyleth
out

The prayer of the
out fyre / that thy name might be known
wen to thynne enemyes / and these vngoda
ly might be shamed & troubled at thy pre
sence. Whan þe wroughtest meruclose
things for vs / than we looked nat for the
Thou camest downe & the hylles wasted
awaye with tremblyng before thy face.
And from the begynnyng herde they nat /
nor perceyued with their eares / neyther
with any eye was there sene any god be
sydes the to haue wrought such meruels
& that to men which wayted nat for the.
Somtyme thou mettest wth theym whiche
gladly dyd ryght wysnesse / and thought
vpon the in thy wayes / but now lo / thou
arte angry bycause we ar synners & euer
haue ben in synne / although we were de
lyuered from perels. And all we ar wrap
ped in fylthy vncleynesse / y^e all our right
wysnesse is spotted lyke the clothes of a
monstrouse woman. And all we are fal
len awaye lyke leues. And our iniquytes
haue carryed vs awaye lyke a whirlwynde
And there is none left that wyll call for
helpe in thy name / no nat one that wyll
ryse vp / & holde the with prayer / for thou
hast hidde thy face from vs / and hast
dryed vs vp in the hande of our iniquite.
But nowe (lorde) thou arte oure father /
we ar but claye. And thou art our potter
and

Prophete Elaye.

and all we at the workes of thy handes.
Be nat angry (lorde) euer so sore/ and re-
membrenat alwayes oure wyckednesse.
Lo/ beholde we besech the / all we at thy
people/ the cytes of thy holy place ar fors-
saken. Syon is tourned into a deserte /
Hierusalem is desolate/ the house of our
holynesse/ and prayer / and of our glozpe
in the which our fathers praysted the / is
tourned into an heape of fyer. And all
thynges wherin we delited ar tourned in
to wylternesse. Wylt thou nat (lorde)
be auenged of these thynges? wilt thou
holde thy peace / and scourge vs thus e-
uer so grenously?

The songe of Anna Helcanas wyfe. i.
Regum .ii. wherein she prayseth god for
that he gaue her a sonne called Samuell
after that she had ben longe baren.

I herte is plesantly set at rest in
the lorde / my strength to conceyue
is stered vp thowwe my god. Now may
I speke freely to my enemyes / for I am
made glad in my sauyour. There is non
so holy/ as is the lorde / neither is there a
ny so mighty as is our god/ for thou arte
he alone. Boste nat your selfe with ma-
ny wordes soundynge so to your prayse/
speke

The song of Anna Helcanas wyfe.
speke no stoute & no bayne wordes. For
the lord is god that knoweth all/ prepa-
ryng for hi self what he lusteth. Strōge
mennes bowes he hath broken / and the
weke are well strēghened. Men well re-
plenysht are now famysht / and the
hungry are well satisfyed. Whyles the
baren is made full of chyl dren / and the
temyng woman can bere no frute. It is
the lord that slayeth and reuyueth / he
bringeth men into their graues & raiseth
them agayne. The lord empouereth &
he maketh ryche / he maketh men lowe / &
lyfteth vp agayne. He reereth vp the ne-
dy from the dust / and promoteth the pore
from the dunge. To set him vp with pri-
ces / holdyng his gloriouse scate regall /
guyng his peticioners their desyres.
For the thersholdes of the erthe are the
lordes / and he tourneth the worlde vpon
them. His saintes fete he wyl kepe / and
the vngodly shall kepe sylence in darknes
for no man shall be stronge thowgh his
owne myght. His owne aduersaries
shall feare the lord / for he wyl thondre
vpon them from heuyn. The right
wyse lord shall be iudge thowghoute all
the erth / he wyl gyue themperye to his
kyng / and wyl lyfte vpp the power of
his anoynted.

The

105
The prayer of the prophet Daniell

The praier of the prophet Daniel for the restoringe of Christes church/ vnder the fygure of Ierusalem/ and the chyldre of Israell beyng in captiuyte at the Babylonites. Daniell. ix.

Haste the lord god/ which art great and reuerently to be fered/ keppinge couynant and mercye with them that loue the and kepe thy comaundementes. We are synners/ye/ we haue commytted vngodlyneste: and are rebell agaynst the declynynge from thy comaundementes and pleasures. for we haue nat herde thy seruantes the Prophets/ which spoke in thy name to oure kynges/ to our princes/ to our fathers / & to all the people of the lande. Rightwysnesse (lorde) is with the but confusyon couereth our faces/as this day well declareth. Confusion is fallen vpon the mā of Iuda/ vpon the inhabytours of Ierusalem/ and vpon all Israell both farre and nigh/ in all the landes into the which thou castedest them for their offences commytted agaynst the.

Lorde / we dare nat loke vpon the for shame/ neither our kynges/ nor our princes/ nor yet our fathers/ bycause they haue so synned agaynst the. But with the lord our god ar there plētuous mercies

D

and

The prayer of the
and forgyuenesses / for we haue rebelled
agaynst him. And haue nat herde the
voyce of oure lord god to walke in his
lawe which he gaue before vs / by the ha
des of his scruauntes the prophetes.
But all Israhell hath transgressed thy
lawes / & haue gone backe bycause they
wolde nat here thy voyce: wherfore the
curse and othe are fallen vpon vs / as it
is written in the lawe of Moyses / the
scruaunte of god / bycause we haue offen
ded him. He hath fulfilled his sayenges
vpon vs and vpon our iuges / whiche iu
ged vs / to bringe vpon vs this great pla
ge whiche haue ben done in no place vnder
heuen as is done vpon Ierusalem.
All these plages of the which it is writ
ten in the lawes of Moyses fallen vpon
vs: and yet we haue nat prayed the face
of the lord our god to be conuerted from
our wyckednesses / that we might vnder
stande thy trouth. But the lord hastened
him to punyschment and brought it in
vpon vs / for the lord our god is right
wylc in all his workes whiche he hath
done / and yet we haue nat his voyce.
But nowe (lord our god) which leddest
thy people out of the lande of Egypt fro
so ströge a power / & hast gotten y a name
(as is nowe well knowen) we are synners
and

prophet Daniell.

106
and haue done vngodly/lorde/ for all thy
rightwysnesse sake let thy wzath (I bes
sech the) ceasse / & thy hote indignatyon
also be turned from Ierusalem thy cytie
the hylle of thy holynesse/ for bycause of
our synnes / & for the wyckednesse of our
fathers/ Ierusalē & thy peple ar brought
into an opprobry to all that dwell round
about vs . And nowe (our god) here the
praier of thy seruant & his depe despyres
and lyghten thy presence vpon thy sanctu-
uarpe/ thus desolate for Chyistes sake .
O my god / bowe downe thyne care and
hert / open thy eyes & beholde our desola-
tyons/ and the desolatyon of thy cyte/ in
the which thy name was wonte to be cal-
led vpon/ for we powre nat forth our pray-
ers & these depe despyres before the in our
rightwysnesse / but for thy pleutuose
mercyes sake. Worde here/ lorde/ be mer-
cyfull/ Worde gyue hede/ and bringe this
to passe/ tary nat for thyne owne sake lor-
de god / for both thy cyte and thy people
are called after thy name.

The prayer of the prophet Jonas / de-
lyuered out of the whales bely. Jonas. ij

Ionas prayed vnto y^e lorde his god
In the whales belye/ sayeng/ in my
afflyctyon I cryed vnto the lorde / and
he answered me .

The prayer of the

Euy n from the bely of hell I cryed / and thou herdest my voyce / for thou haddest throwe me forth into the myddes of the depest of the see. And the waters closed me about / all thy great wawes & floudes wente about me. And I thought sayeng with my self. I am cast out of thy sight I shall neuermore se thy holy temple / for waters haue compassed me in / euy n vnto my soule. The derke depth closed me in / and the foule stynkyng weedes of the see couerd my heed. I sanke downe vnder the foundatjons of the hylles / so that the waters barred me oute from the etth for euer. But thou madest my lyfe to aryse from deth (o lorde my god). Whan my soule fayled me / yet I remembred the lorde / and my prayer came vnto thy holy temple. They that are gyuen to vanyte and lyes / haue lost their mercy from god. But I shall offre vnto the / loude prayse / and shall performe my vowes to the lorde which is a sauour / for the lorde comaunded the fyshes / and anon he caste out Ionas vpon the drye lande.

Prayer peaseth goddes wrath.

HO as moch as we haue nowe greuously offended our lorde god / and the dayes nowe beginne to appere of the
which

107
Prayer pefeth goddes wꝛath.

which Chꝛist & his apostles prophecyed
sayenge. There shulde come peryllouse
tymes / such afflyction and persecutyon
as haue nat be sene from the begynnyng
of y^e worlde. I can nat se how we might
any other wyse pefe! goddes wꝛath than
by contynuall feruent prayer. What
thyng is it / but the importune prayer of
faythfull men hath optayned it of god
at the laste? what thyng resysteth hys
wꝛath and vengeance more strongly thā
prayer? Dyd nat our lorde saye vnto
Moyles. Exodi. xxxij. Whan the people
of Isracell had so greuously offended hi /
and Moyles was bent to holde hi from
vengeaunce takynge / dyd he natte saye
Moyles let me go / that my wꝛath might
be caste hpon them / suffre me to dystroye
them? But Moyles peased his hastye
wꝛath with this prayer sayenge.

Wherfore (oh lorde) is thy wꝛath thus
kyndled agaynst thy people whom thou
hast led out of Egypt / in so great strēgth
and so stronge power? I beseeche the let
nat the Egyptyous saye / he hath led the
out craftely to slaye theym in the moun-
taynes & to quenche their name for euer /
let thy wꝛathe therfore cesse and be thou
pased vpon the wyckednes of thy people.
Remēbre Abraham / Isaac / and Isracell
thy

Praier pefeth goddes wrath.
thy feruantes to whome thou fwozest by
thyne owne felfe/ fayeng. I Shall mul-
tiply your fede / and encrease it lyke the
nombze of fterres of the heuen / and all
this lande of the which I haue spoke fo
ofte to you Shall I gyue to your fede/and
ye Shall poffeffe it a lōge tyme. After this
prayer the lorde was peafed/ fo that he
powred nat fozthe his wrathe vpon his
peple/ as he fayd that he wolde haue do-
ne. Confyderynge therfoze prayer to be
of fuch effycacy and vertue / & that chryft
him felfe commaunded vs to praye alfo
in thefe peryllouse dayes / me thynketh
it neceffarpe that the laye peopple fhulde
haue the prayers mooft conuenient for
this tyme / which prayers are the **Psal-**
mes & that in **Englyfhe**/that their faith
mighte the more encrease / and their de-
uotion alfo/by whose prayers the wrath
of god might be peafed/and we might be
reftored into his fauour and grace / which
graunte vs our father by his
fonne **Iefus chryft.**
Amen.

Here after foloweth the feuen
Psalmes.

The seven psalmes. Psal. vi.

109



Domine ne. Ah lord /
rebuke me natte in thy
wzath: neyther chasten
me in thyne angre.

But deale fauourably
with me (o lord) for full soze brokē
am I: hele me (lord) for my bones
My soule trem^s (are all to shaken.
bleth soze: but lord howe longe:

Turne the (lord) and delyuer my
soule: saue me for thy mercyes sake.

For they verily y^e ar in this dedly
anguishe can nat thike vpo the: in
these helly paynes who may prayse

I am wery with syghyng / (the:

I shall water my bed euery nyght
with my teares / so y^e it shall swime

My face is wrinkled & dried (in the
bp with care & angre: my enemyes
haue made it full thinne w^t trouble.

Auoyde fro me ye workers of wyc
kednes: for the lord hath herde my
cōplaint / powred out with wepigi.

The

The seven psalmes. Psal. xxxii.

The lord hath herde my depe desyre/ the lord hath receyued my prayer.
All myne enemyes shalbe (titio. shamed & astonned: they shalbe put to flyght and confounded sodenly.

Beatī quorum. Blessed is he whose vngodlynnesse is forgiven: and whose synes are couerd. Blessed is that man to whom the lord rekeneth nat his synes/ nether is there in his spirit any desemblyng. Whyles nowe I held my (disceyte. peace dayly musyng with my selfe and other whyles cryed out/ my bones wasted for sorowe.

For daye and night thy hāde pressed me downe: my moyster was dried vp lyke as one tosted in the myddes of somer. Selah.

I shall knowlege my synne and shall nat hyde my wyckednesse: I thought/ sayenge with my selfe / I shall cōfesse my vngodlynnes whych
is a

The seven psalmes. Psal. xxxii.
is agaynst me to the lorde/ and thou
euyñ streight forgauest me my wyc
kednesse/ which openeth her selfe by
my outwarde synne. Selah.

For the which / euyñ euery saynte
shall praye vnto the in tyme of bes
sechyng: & than if afflyctyon come
vppon him lyke a great swellynge
floude / yet shall it nat touche him.

Thou arte my defender from try
bulation: thou shalt kepe me / and
shalt make me glad exceedingly for
my delyueraunce. Selah.

I shall instructe the / & tech the the
waye wherein thou maist go: I shal
counsell the / & se for the right well.

Se that ye be nat as horse or mule
which are vnresonable: whose cha
wes must be refrayned with bytte &
bridle: lest they stryue agaynst the.

Many sorowes fall vppon the vn
godly: but him that trusteth in the
lorde: mercy closeth roundabout.

Be

The seven psalms. Ps. xxxviii.
Be glad therfore in the lord & re-
ioyse ye rightwysse: make ye mery
faithfull and vpriight in herte.

Domine ne. Punyshe me
nat/ lord/ of indygnatyon:
neither chasten me in thy wrath.

For thy arrowes at sone smytten in
to me: & the disease which thou hast
cast vpon me presseth me downe sore.

There is no helthe in my fleshe
for thy wrathe: there is no reste in
my bones for my synnes.

For my synnes haue pressed down
my heed lyke an heuy burthen: they
are heuyer than I maye bere.

My olde preuy sores feistered with
in / and now we are they broken forth
for myn owne folishnesse.

I am depressed and sore broken: I
walke in continuall mournyng.

For a foule botche occupyeth all
my thyghes: so that there is no hel-
the in my fleshe.

I am

The seven psalmes. Ps. cxxviii.

I am feble & sore brokē: I gnasted
with my teth for sorowe of my hert.

Lord / all my desyres are before
the: and my sorowefull syghes are
nat vnknewen vnto the.

My herte trembeleth and panteth
for sorowe / my strength fayleth me
and euē the very syght of mine eyes
ceasse from their offyce.

My frendes and my felowes stode
against my wounde: and my nighe
kynnsfolke stode all a farre.

In the meane season they y sought
my lyfe made snares for me / and
they that hunted for my faute spoke
disceyte / whysperynge to disceyue
me continually.

But I / as it had ben one desse her-
de nothyng at all: and as a dumme
man opened nat ones my mouth.

I was as one that herde nat: and
as one that had nat a worde in hys
mouthe to answere for him selfe.

Ho:

The seuē psalmes. Ps. xxxviii.

For the (lorde) do I abyde : thou
shalt answere for me / lorde my god.

For I sayde with my selfe / these
men peraduēture wyll reioise vpon
me : and as sone as my fote begynne
to slyde / they shall runne vpon me .

For I am but an haltynge creple
redy euer to fall : my sorowe neuer

I confesse my vn- (goth fro me .
godlynesse : I sorowe for my sines.

But in y meane season my enemyes
lyue & were stronge : euē they which
pseue me falsely ar increased i power
Whiche acqute me euyl for good
and are agaynste me : by cause I
sought studiously to profyte them .

Forsake me nat (lorde) be nat far
Spede the to (fro me my god .

helpe me (lorde) my sauynge helth .

Glozy be to the father / to the sonne
and to the holy ghost .

As it was in the begynnynge : as it
is now : and euer shalbe. Amen /

Miserere

The seven psalmes. Psal. li.

Merere met. Haue mercy
vpon me (god) for thy fauor-
able goodnesse: for thy great mer-
cies sake wype awaye my synnes.
And yet agayne washe me moze /
fro my wyckednesse / and make me
clene fro my vngodlynnesse.

For my greuous sines do I know-
lege / and my vngodlynnesse is euer
before myne eyes.

Against the / against the only haue
I sinned / & that y^e sore offendeth the
haue I done: wherefore very iuste
shalt thou be knowne i thy word / &
pure / whan it shall be iuged of the.

Lo / I was facioned in wickednes
& my mother cōceyued me polluted

But lo / thou woldest (with fine-
trouth) to occupy and rule in my in-
warde partes: thou shewedest me
wysdome which thou woldest to lye
in the secretes of my herte.

Sprinkle me with hysope and so
shall

The seven psalmes. Ps. li.

Shall I be cleane: y^e shalt wasch me / &
than shall I be whiter than snowe.
Poure vppon me ioye and glad-
nesse / make my bones to reioyse
whych thou haste synytten.

Turne thy face fro my synnes / and
wype awaye all my wyckednesse.

A pure hert creat in me (o lord) &
a stedfast right spiryt make a newe

Caste me nat awaye: (within me.
and thy holy ghost take nat fro me.

Make me agayn to reioyse whiles
thou bringest me thy sauyng helth /
and let thy chefe gouernyng fre spi-
ryte strengthen and lede me.

I shall instructe cursed and swer-
wed men in thy waye: and vngod-
ly men shall be conuerted vnto the.

Delyuer me fro the synne of mur-
ther / o god / o god my sauiour / & my
tonge shall triumph vpoⁿ thy mercy
wherwith y^e makest vs rightwylse.

Lozde open thou my lypp / & thaⁿ my
mouth

The seven psalmes. Ps. C.ii.
mouth shall shewe forth thy prayse.
For as for sacrifices thou delytest
nat in them: ozelles I hadde offred
them: and as for brente sacrifices
thou regardedst them nat.

Acceptable sacrifices to god / is a
broken spirit: a contrite & a deiection
herte thou shalt nat dispyse / o god.

Dele gently of thy favorable bene-
uolence with Sion: let the walles of
Jerusalem be edified & preserved.

Than shalt thou delyghte in the
very sacrifices / in the right brente
sacrifice / & in the oblatyon of right
wysnesse / than shall they lye vppon
thy altare the very oxen.

Domine exaudi. **L**orde
here my prayer / and suffre
my depe desyre to come vnto the.

Hide nat thy face fro me in time of
my trybulation: bowe downe thyne
eare vnto me in the daye whā I cal
vpon the / haste the to graunt me.

For

The seven psalmes. Psal. C. ii.

For my dayes verily are vanished
awaye lyke smoke : and my bones
are dried vp lyke a stonne.

My herte is smytten thorowe lyke
grasse & is withered away : in so mo
che as I forsake to take myn owne
I was so dzyed vp with (meate.
my sorowfull & loude syghes : that
my bones cleued to my skynne.

I am lyke an oystrege of the wyl
dernesse / and made lyke an houlet
in an olde forlaten house.

I lye wakynge and am lefte alone
lyke the sparowe in the thacke.

Myne enemyes reuyled me all day
and they that chydde me / vsed my
name opprobriously.

I eate erthe in stede of brede : and
lycken my teares in stede of drinke.

And all is for thy indygnatyon &
thy wrathe : for whan I was a losse
thou threwest me downe.

My dayes are vanysshed awaye
lyke

13
The seven psalmes. Ps. C.ii.
lyke a shadowe: & I my self am wy
But thou lordē / (thered lyke haye.
syttest styll for euer: and thy memor
ryall endureth from age to age.

Thou shalt rylse and haue pyte on
Syon: for it is tyme for the to fauor
it / the day appointed is now come.

For the stones of it please thy ser
uātes verily: & the fauour her soyle.

Quyn the haythen also shall wor
shyppe the name of the lordē: and
all the kynges of the earth shall know
lege thy gloriouse beautye.

The lordē verily shall bylde Sion:
he shall be sene in his beutefull glozi.

And he shall haue respecte vnto the
prayer of the poore forsaken: hys
prayer shall he nat dyspyse.

This thyng shall be wrytten for
the worlde to come: and for this cau
se the people whiche are yet vnma
de shall prayse the lordē.

For he shall loke forth of his highe
holly

The seven psalmes. Ps. C.ii.
holy place : the lord shall be holde
therth euen from heuen.

To here the syghes of theym that
are in bondes : and to lose the chyldren
iuged to deth.

That they might preche the name
of the lord in Sion : & his prayse in
Whan the people and (Jerusalem.
the kyngdomes shall be gathered
to gyther to worshype the lord.

He abated my courage in my iour
ney : and hath cutte of my dayes.

I saye my god / take me nat away
in the myddes of my dayes : for thy
yeres endure thowowe all ages.

In the begynnyng thou laydeste
the foundatyon of therthe : and the
heuens are thy handy worke.

They shall perissh whā thou shalt
stande faste : and all thynges shall
ware olde lyke a garmēt / thou shalt
dresse them agayne lyke a garment
and they shalbe chaunged.

But

14
The seven psalmes. Ps. cxxx.

But thou arte eyn thy very selfe:
and thy yeres shall neuer be ended.

The chyldren of thy seruautes
shall dwell styll: and their posterite
shall lyue prosperously and blessedly
in thy presence.

De profundis. Fro my
moste depest paynfull trou-
bles: called I vpon the lorde.

Lorde/here thou me: let thy eares
be attente into my depe desyre.

If thou shuldest loke narrowly v-
pon our wyckednesses (o lorde) lor-
de/who might abyde the?

But there is mercy with the: and
therfore arte thou worshypped.

I abyde the lorde / my soule aby-
deth him: and I tarpe lokynge vp
alwaye for thy promyses.

My soule wayteth for the Lorde:
as desyerously as do the watchmen
in the moornyng watche / Desyre the
daye spryng.

P. ii.

Let

The seven psalmes. Ps. clxiii.

Let Israhell wayte for the lord:
for with the lord is there mercy &
plentiuouse redemptyon.

It is he that shall redeme Israell:
from all their wyckednesles.

Domine exaudi. ii. **O** lord
here my prayer / lysten vnto
my seruēt besechyng: for thy trothes
sake / graunt me for thy rightwises
Hauethou nat to do with thy ser-
uant in iugemēt / for in thy presence
no mā lyuing is reputed rightwise.
A cruell enemye verily persecuted
my soule: he hath cast downe my ly-
fe in to therthe / he hath sette me in
derknes lyke as men iuged to deth.
My spirit is sore troubled wth in me:
& my herte wereth colde in my brest.
But at laste I remēbzed the dayes
past: I cōsydzed all thy work: & por-
dred in myde the ded: of thy hādes.
I stretched forthe my handes vnto
the: my soule desyrouslly panted
and

The seven psalmes. Ps. clxiij.
and breathed for the / I gaped for
the lyke thirstye erthe.

Hast the to graunte me o lord for
my spiryt faynteth: hyde nat thy fa-
ce fro me / vnesse I be lyke men go-
ynge downe into their graues.

Make me shortly to here of thy mer-
cyable goodnesse / for in the doo I
truste: shewe me the waye where in
I maye go / for vnto the haue I lyf-
ted vppe my soule.

Delyuer
me fro my enemyes o lord my god:
for vnder the do I hyde my selfe.

Wecche me to do thy pleasures / for
thou arte my god: thy good spirite
might lede me into the right waye.

For thy names sake lord restore
me: for thy rightwysnesse leade my
soule out of this straye anguysshe.
Ye / and for thy mercyes sake all to
distroye my enemyes: and shake a-
waye all that trouble my soule / for
I am thy seruaunt. Glory be. &c.

The

The cōmendatyon. Ps. C. xix.

The argument into the. cxix. ps.

This psalme declareth in howe great price and reuerence the sayntes or holpe men haue the lawes of god: howe earnestlye they are occupied in them/ how they sorowe to se them broken and sayde agaynst of the vngodly: howe they praye to be taught the of god/ & to beacquaynted & accustomed with them/ & to be shorte/ howe they desyre those mē to be destroyed (what so euer they be) which breke and say agaynst them.



Bati immaculati. Blessed are they which lyue pure & innocently: eyn them I meane which lyue after y law of y lorde. Blessed ar they which obserue his testimonyes: & serche them with all their herte.

For they shall do no wyckednesse: that thus tede his wayes.

Thou

116
The cōmendattons. Ps. C. xix.

Thou hast commaunded: that thy
commaundementes shulde be kepte
with earnest diligence.

Wolde god that my lyfe were so in-
structe y I might obserue thy ordys

Whan shulde I nat be disa(n)ces.
poynted: whan I shall haue all thy
cōmaundemētes before myne eyes.

I shall magnifye the with a pure
herte: whan I shal learne thy right
wylc iugementes.

I shall obserue thy ordynaunces:
forsake me nat at any tyme.

Howe shulde the yonge man amē-
de his lyuynge: he shall well amēde
it/in obseruyng thy pleasures.

With all my herte haue I soughte
the: suffice me nat to swarue from
thy commaundementes.

In my herte haue I hyd thy wor-
des: to thētēt I wold nat offēde the.

Lordel thou arte prayse worthye:
teche me thy ordynaunces.

With

The commendations. Ps. C. xix.
With my lippes shall I shew forth
all the pleasures of thy mouth.
I shall reioyse of the waye whiche
thy testymonyes teche: as vpon all
maner of rychesse.
Upon thy commaundementes shall
I set all my mynde: and shall sette
thy pathes before myn eyes.
In thy ordynances shall I delyte:
and I shall nat forget thy woꝛdes.
Bewarde thy seruant that I maye
lyue: and obserue thy pleasures.
Unkouer my eyes/ y I may pfectly
se the meruelous thinges in thy law.
I am but a straḡer in the erth: yet
hyde nat thy cōmaūdemētes from me.
My soule is broken with desyre: to
knowe at all tymes thy pleasures.
Thou shalte sharpely rebuke the
vngodly: cursed are they that erre
from thy commaundementes.
Take away from me opprobry & igno
miny/ for I shal obserue thy testion:
Euyr

117
The cōmendations. Ps. C. xix.

Quyn the chefe rulers syt & speke
againste me: but yet thy seruante is
occupied euer in thy ordynaunces.
Also thy testymonyes are my de-
lyte: and my counsellors.

My soule cleued to therthe: restore
me accordynge to thy promyses.

My lyfe I haue shewed vnto the:
and thou haste graunted me: teache
me thy ordynaunces.

Make me to vnderstande the ways
of thy commaundementes: and than
shall I thinke vpon thy merueyles.

My soule was melted away with
sorrowfull thoughtes: make me stiffe
againe accordynge to thy promises.

Tourne thou away fro me the de-
ceytfull waye: and make thy lawe
pleasaunte vnto me.

The true way haue I chosen: & thy
pleasurs I setted before myn eyes.

I cleued to thy testymonyes (o lord
de) let me nat be shamed.

I shall

The cōmendations. Ps. C. xix

I shall rōne in the waye of thy cō-
maūdemēt: for y wylt cse my herte.

Tech me (lorde) the way of thy or-
dynāces: & I shal marke it for euer.

Give me vnderstādige & I shal ke-
pe thy lawe: I shal kepe it w^t al my

Lede me by the path of thy (herte,
pzeceptes: for in it is my pleasurc.

Bende my herte into thy testymō-
nyes: and nat into lucre.

Tourne awaye my eyes lest they
beholde vayne thynges: in thy way
quycken me.

Make faste thy promyses to thy
seruaunte / whiche is addycte vnto

Tourne awaye (thy wo:shyppe.
my shame whiche I feared / for thy
iugementes are fauourable.

Lo / I desyzed thy cōmaūdemētes
restoze me for thy right wysnesse.

Be present with me (o lorde) with
thy mercy: come to me with thy hel-
pe accordyng to thy promyses.

What

The cōmendations. Ps. C. xix.

What I might haue to answer my
reuplers: for I sticke to thy pmisses.
Suffre nat at any time y^e worde of
troth to be takē fro my mouth: for I
haue respecte vnto thy ordynances.
And I shal obserue the lawe study
ously / euer worlde without ende.

I shal begine to be at large restray
ned wth nothige: for I haue sought
thy commaundementes.

I shal preche thy testimonyes be
fore kiges: & shal nat be cōfounded.
But shal delyght in thy preceptes
which I haue loued.

I shal lyfte vp my hādes to do thy
pceptes / which I haue loued: & shal
thinke busely vpon thy ordynances.
Remembre thy promyse to thy ser
uaunte: into the whiche thou haste
caused me to truste.

Thy promise is my cōforte i my af
fliction: for it is it y^e restozeth me.

These yude vngodly haue scornid
me

The cōmendations. Ps. C. xix.
me sore: but yet I swarued nat from
I remēbred thy iugemē (thy lawe.
tes which y hast done frō the begyn
nyng lordē / & I was well cōforted.
It kindled my herte and freted me
sore: to se these proude vngodli thus
to forsake thy lawe.

Thy ordinaunces were my songes
whyles I here wayfared a strāger.
In the nighte shall I thinke vpon
thy name (o lordē) and I shall ob
serue thy lawe.

This grace hast y gyuen me: that
I might obserue thy cōmaūdemēt.
Thou art my lotte / lordē: I am full
purposed to obserue thy cōmaūde.
I lōge for thy presēs with (mētes.
all my herte: haue mercy vpon me
accoordynge to thy promyses.

I called to mynde my wayes: & I
turned my fete vnto thy testimones.
I hasted myselte & dyfferred nat to
thentēt I wold obserue thy pceptis.

The

The cōmendations. Ps. C. xix.

The vngodlye congregation hym
dred me soze: but yet dyd I nat foze
At mydnyght (gette thy lawe.
shall I rylse vp to prayse the: for thy
rightwylse iugementes.

I assocypate my selfe with all that
worshyppe the / and with them that
obserue thy commaundementes.

Thou haste delte fauourably with
thy seruante (o lorde) accordynge

Lerne me right (to thy promyse.
ly to fauoure and to knowe: for I
beleue thy commaundementes.

Before I was tamed w^t affliction
I erred: but nowe I marke thy saye

Thou art good & gracious (enges.
instructe me in thy ordynaunces.

These proude vngodlye framed to
gyther their paynted lyes agaynste
me: but I shall obserue thy cōmaū
dementes with all my herte.

Their grose hert: ar cōgeled lyke
talowe: but I shall delyte i thy law.

I was

The cōmendations. Ps. C. xix.

I was happye that thou tamedest
me with afflyctiō: that I might yet
so be instructe in thy ordynaunces.

Better is the lawe of thy mouth to
me: thā thousādes of golde & syluer.

Thy handes haue facioned & orde
ned me: giue me vnderstandynge to
learne thy commaundementes.

They that feare the shall be glad:
to se me so to cleue to thy promises.

Nowe know I lorde that thy iuge
mentes are right good: & that thou
hast scourged me of good entente.

But I beseech y let thy m^{cy} be my
cōfort: accordig to those word; whi
che thou promisedest to thy seruante.

Let me be in thy fauoure & I shall
lyue: for thy lawe is my delyte.

Let these proude vngodlye be con
founded: for they goo aboute to de
stroye me faultles: but yet shall I in
the meane tyme set all my mynde v
pon thy commaundementes.

Let

The cōmendacions. Ps. C. xix.

Let thē that worshyp the & knowe
thy testimonys: tourne vnto me.

My hert shalbe pfyte in thy ordinā
ces: wherfore I shal nat be shamed

My soule faynted longynge after
thy sauynge helpe: but yet I lyfte
vp my eyes vnto thy promyses.

My eyes daseled with lokynge vp
after thy promise: and I sayd / whan
wylte thou conforzte me?

I was dreyed awaye lyke a blad
der hanged in the smoke: but yet for
gette I nat thy ordinaunces.

Howe longe shall thy seruāte suf
fre these thinges? whā wylt thou at
last gyue sentēce agaisste my pſuers.

These proude vngodly digged pit
falles for me: which haue no respect

All thy preceptes (vnto thy lawe .
are faythfull and trewe: they perse
cute me vnworthely / helpe thou me.

They had almost made an ende of
me in therthe: but yet in no maner
wyle

The cōmendations. Ps. C. xix.
wyle forsake I thy cōmaūdemētes.
Bestore me for thy mercyes sake: &
than shall I kepe the testymonyes
O lorde thy worde (of thy mouth.
standeth for euer in the heuens.

Frome generatyon to generatyon
contynueth thy trowth: thou hast set
the erth and it standeth styll.

The tyme contynueth styll accor-
dyng to thy ordynaunce: for all thi-
ges are at thy commaundemente.

Excepte thy lawe had ben my de-
lyte: I had perished in my afflictio.

I shall neuer therfore forgete thy
commaundementes: for by theym
thou haste refreshed me.

I am thyne / saue thou me: for I
serched thy commaundementes.

The vngodly wayte to destroy me
but I in y mene tyme shall endeuer
me to vnderstande thy testimones.

I percepue that euery thinge com-
prehensyble hath an ende: but thy cō-
maunde

The cōmendations. Ps. C. xix.
maūdementes ar inconprehensible.

O / howe excedynglye loued I thy
law / cōtinually do I thinke therof.

Thou hast made me wyser thā my
enemyes thoꝝ we thy pꝛeceptes: for
they are euer in my mynde.

I exceded all my teachers in right
vnderstandynge: for I am euer spe
kyng of thy testimonyes.

I passed euen the seniours in true
vnderstandinge: for I obserue and
marke thy cominaundementes.

From euery euyl pathe I refray
ned my fete: to thentente I wolde
obserue thy speches.

I haue nat swatued from thy plea
sures: for thou shalte instructe me.

O how swete ar thy speches in my
taste: they ar sweter thā any hony in

I fetch my vnderstā (my mouth.
dinge at thy cōmaūdementes: wher
foze I hate euery disceytfull pathe.

Thy wordes are a lanterne to my

Q

fete

The cōmendations. Ps. C. xix.
fetc: and lyght vnto my fote pathe.
I haue swozne and shall performe
it: to kepe thy iuste pleasures.
I am febled with afflyctyon: loꝝde
restoze me after thy promyses.
O loꝝde **I** besech the let the wyllig
sacrifyces of my mouth be accepted
and teche me thy pleasures.
I my selfe brig my lyfe euer ito pe
rel: but yet thy lawe do **I** nat forget
These proude vngodlye haue sette
snares for me: but yet **I** swarued
nat from thy commaundementes.
I haue chalenged thy testimonies
for my perpetuall heritage: for they
are my hertes ioye.
I haue bowed downe my herte to
do thy ordynaunces: ye and that for
euer withoute ende.
The frantycke harde necked do **I**
hate: and thy lawe haue **I** loued.
Thou arte my lurking place & my
helde: **I** wayte for thy promyses.
Auoyde

The cōmendations. Ps. C. xix.

Auoyde fro me ye hurtfull men: &
 I shall kepe y preceptes of my god.
 Strengthen me accordynge to thy
 promyses y I maye lyue: let me nat
 be shamed disapoynted of my hope.
 Stey thou me / & I shalbe saued / &
 I shal delyte besely i thy ordināces.
 Thou shalt trede downe all y erre
 frō thy ordināces: for al these crafty
 mēns study / is to disceyue with lyes
 Lyke roust thou rubbedest awaye
 all those proude vngodly of therth:
 wherfore I loued thy testimonyes.
 My fleshe trembled for fere of the
 and I fered thy iugementes.
 All my mynde was to do equyte &
 rightwisnes: leue me nat to mi vniust.
 Delyte thy seruante with (verers.
 good thiges: lest these vngodly ma
 ke me sorowfull with their iniures.
 My eyes daseled lokynge vppe for
 thy sauyng helpe: and watynge for
 the promyses of thy rightwysnesse.

Ps. ii.

Dele

The cōmendations. Ps. C. xix.

Dele w^t thy seruante mercyably: &
instructe me with thy ordynaunces.

I am thy seruāt make me to vnder
stande & to knowe thy testimonyes.

It is time / lozde / to do iugemēt for
they haue scatered abrode thy lawe.

And therfore I loued thi preceptes
aboue golde and precyouse stones.

And for this I knowlege all thy
commaundementes to be rightwise
and I hate euery false pathe.

Meruelouse are thy testymonyes:
wherfore my soule obserueth them.

To come but to y^e doze of thy scrip-
ture lyghtenyth: and gyueth vnder
standynge to the vnlearned.

I drewe in my bzeth fayntly: for y^e
I laboured so sore to attayne vnto
Beholde and haue (thy promyses.
mercy vpon me / accordynge to thy
iugementes: wherwith thou gouer-
nest the louers of thy name.

Rule my stepes after thy plesurs &
suffre

The cōmendations. Ps. C. xix.
suffre no iniq̃te to haue dominio
Redeme me frō y iniures (uer me.
of men: & I shal kepe thy cōmaūde
Make thy face to shyne vpon (mētes.
thy seruāt: & instructe me in thy ordi
Stremes of water gush (nāces.
shed oute of my eyes: bycause I se
men nat obseruyng thy lawe.
Rightwylse arte thou (O Lorde)
and right are thy iugementes.
Thou hast commaunded in thy tes
st monyes: rightwysnesse and faith
fulnesse moſte cheſly.
My zeale to thy worde kyled me:
bycause my pursuers forgoſe it.
Thy wordes are purely tryed lyke
as with fier: & thy seruāt loueth thē:
I was a lytelon / & an abiecte: but
yet forgoſe I nat thy cōmaūdemēt.
Thy rightwysnesse is euerlaſting
and thy lawe is the very trouth
whā afflictio & heuines had takē me
thā thy cōmaūdemēt refreshed me.
The

The cōmendations. Ps. C.xix.

The beleuyng of thy promyses is
euerlastyng rightwisnes: gyue me
thūderstāding of this/ & I shal lyue
I called vpon the with all my hert
graunt me (lorde) & I shall obserue
I called vpo y saue (thi ordinaūc).
thou me: I shal kepe thy testimones

I preuēted the dawnyng of y daye
& cry vnto the: I wayt for thy promi

My eyes preuēted y watches (ses.
that I might be occuppyed i thy ple

Here me lorde for thy mer: (sures.
ces sake: quikē me after thy plesurs.

My pursuers layde their owne fau
tes vppon my necke: but they are
gone farre backe from thy lawe.

Thou arte presente o lorde: and all
thy pceptes ar the very selfe trouth.

I knewe this befoze of thy testy
monyes: for thou haste stablyshed
them to abyde for euer.

Beholde my afflictyon and defēde
me for I forget nat thy lawe.

Defende

The cōmendations. Ps. C. xix.

124

Defende my cause and delyuer me
quycken me after thy promyses.

Helth is farre frō the vngodly: for
they regarde nat thy ordynaunces.

Bountiuouse is thy gentelnesse (O
lorde) quyen me at thy pleasure.

Many there are that persecute me
and are agaynste me: & yet haue I
nat swarued from thy testimones.

Ife these malycious mē & it irked
me: bicause they obserued nat thy sa

Thou seest y I loue thy cō(ynges.
mādemētes: lorde for thy merces sa

The beginnig of thy (ke quykē me.
wordes is trouth: & the iugemētes
of thy rightwysnes stande for euer.

The ouermost i authorite psecuted
me faultles: & my herte fered at thy

Iam as glad of thy plez (wordes.
sures as one that had founde many

I hate and abhorre lyes: (proyes.
and I loue thy lawe.

Seven tymes in the day I prayse
the

The cōmendations. Ps. C. xix.
the : for thy rightwylse iugementes.
The louers of thy lawe shall haue
moch felycite & quyetnes / & no hurt
I trust vpo thy helpe lorde / (at all,
and gaue dilygence to thy precepts.
My soule obserueth thy testimones
and loueth them gently.

I obserue thy commaundementes
& thy testimones: for all my ways
are open vnto the.

Let my cryenge ascende in to thy
presence (o lorde) make me rightly
to vnderstande thy wordes.

Let my depe desyre come in to thy
syght: delyuer me accordinge to thy
My lyppes shall powre (promyses,
forth thy prayse : thou shalt instruct
me in thy ordynaunces.

My tōge shall speke of thy plesures
for all thy preceptes ar rightwisnes

Let thy hande helpe me: for I ha
ue chosen thy commaundementes.

I desyred thy sauige helpe (lorde)
and

The cōmendations. Ps. C. xix.
and thy lawe is my delyte.

My soule shall lyue and praise the:
æ thy iugementes shalbe my helpe.

I am strated lyke a lost shepe: seke
thou thy seruaunte / for thy cōmaū-
dementes haue I nat forgotte.

¶ The anthem.

Odd cōmaūded man first of all
nat to taste of the tre of know-
lege of good and euyl / wyllige that
it shulde nat lye in mans wyll æ po-
wer of him selfe to knowe good frō
euyl / but þ this knowlege shuld be
gyuen man thoro we goddes worde.
To þ which worde he cōmaūded vs
also nether to adde any thing nor to
take frō it / no / nat to do withoute it
that thige / whiche appereth right in
our eyes. Vers. Blessed is that mā
(o lozde) whom thou lernest. Res.

¶ and whom thou techest with
thy worde.

¶ Oratio.

O god

The cōmendations. Ps. C. xix.

O God almighty / all alone sufficient / for vs all to be holpen / & to gyue vs all thinges: we beseeche the for thy sonne Iesus Christes sake / and for the gloze of thy worde / to purifye oure hertes with thy spiryte of faythe / that we might knowe thy worde / here thy voyce / & beleue it which assureth vs / frely to be made rightwise by thy fauoure & mercy thozow the redemption that is i Christ Iesu / our seate of mercy thozow fayth in his blode. Amen.

Esaye. lix.

No / the lord is yet a lyue / whose power is nat so mynysshed / but he maye vs yet saue / neyther are his eares so stopped / but he wyll vs yet heare.

Here foloweth the Psalmes of the passyon of Christ.

The

126
Psalmes of the passion.

The argument into the. xxii. ps.

Here David declareth him selfe playnly to be y very fygure of chyst wherfore first of all he syngeth and expresteth his greate delectyon and downe fall / & anon after his exaltation/his encrease and purchasyng of his kigdome/euyn to y vttermost partes of the lande/and the contynuanace therof vnto the worldes ende.

The xxii. Psaline.



Deus meus respice.

My god / my god : lo / wherfore forsakest thou me : howe farre is thine helpe frome out cryng

My god/shall I thus crye and call vpon the al day : & yet wylt thou nat here : shall I crye all night & neuer

Verily yet arte thou that (celle : holy one / which dwellest in Israell extollynge the with prayse.

Our fathers trusted vpon the / they trusted

Psalmes of the passion. ps. xxi.
trusted vpon the / & thou delyuerdest
They cryed vnto the and (them.
were delyuered : they trusted vpon
the / and were nat shamed .

But as for me I am but a worme
and no man : euen the very oppro-
brye of the men / & am abiecte from
the best folke .

All that se me / made but a laugh-
yng stocke on me : they mocked me
with their lippes : & wagged theyr

Sayeg this vyleyn (heedes at me.
referred all thingz to the lorde : let hi
nowe delyuer him / if he wyll / for
he loueth him well .

But yet thou art he whiche leddest
me out of my moders wombe : myne
owne refuge / euen fro my mothers

As lone as I came in to (teates.
this worlde / I was layde in thy lap
thou arte my god euen fro my mo-

Go thou nat farre (thers wombe.
fro me : for mi trouble draweth nigh
neither

127
Psalmes of the passyon. ps. xxi.
nether is ther any mā ꝑ wylt helpe.
There are be set me rounde aboute
greate sturdye steares: ye the fatte
bulles of Bashā haue hedged me i.
Lyke a rozinge lyon pātynge and
gapyng for his prey/ their mouthes
ar open vpo me naked befoze them.
I sake awaye lyke water al my bo
nes shuke oute of ioynte: my herte
within me melted away lyke waxe.
The moister of my bodi was dried
vp/ and I was lyke a potsherd/ my
tōge cleued to ꝑ sydes of my mouth
thou haste drest me to my graue.
Eor euen lyke dogges they came
aboute me: the churche of noyouse
men hedged me in/ they dygged tho
rowe my handes and fete.
A man might haue tolde all my bo
nes: & they gasynge vpon me thus
pyteles entreted/ toke their plesure.
They pted my ouer clothes to the
selte: & for my other cote they casted
dyce.

Psalmes of the passyon. ps. xxi.
dyce. But thou (oh lord) be nat
farre / o my strengthe / haste the to
comme and helpe me.

Delyuer my lyfe from the deathe
stroke: and my dere soule from the
woodnesse of these dogges.

Saue me frō the mouthes of these
lyons: & defende my poze siple nesse
from the hornes of these vnycornes.

I shall spreade thy name amouge
my bꝛetherne: in the myddes of the
congregation I shall prayse the.

I saye ye that fere the lord / se that
ye prayse him: all ye of the seede of
Jacob glorify him / and all ye of the
progeny of Israell / fere him.

Eor he hath nat dispised nor abhor
red the troublouse aflyction of the
pooze: in no maner of wyse turneth
he his face from him: but whan he
cryed vnto him he herde him.

I shall prayse the in the great con
gregatyon: I shall performe my
bowes

bowes befoze his worshyppers.

The meke men shall eate & be satisfied / thei that seke y^e lord shall praise hi / their hert shall lyue & ioy for euer.

The dwellers in the extreme ptes of the erth shall remembre themselves & be turned to the lord: & all heythen nationys shall fall downe befoze the.

For the kyngedome is the lordes: and he is lord ouer all nationys.

All the riche men of the erthe shall eat and do him homage: they shall be bowed downe befoze him & dyscend into their graues / for they may nat prolonge any lyfe to their soules.

But their posterite shall serue hi / & shall be nombred to y^e lord for euer.

And thus their chylders chyldren shall shewe the right wysnesse: whiche he hathe gyuen to the people whiche is yet to be borne.

The .xxiii. Psalme.

Dñig

Psalmes of the passion. ps. xlii.

Dominus regit me. The
lozde is my pastoure and fe-
der: wherfoze I shall nat wante.

He made me to fede in a full plen-
tuous batle grounde/ & dyd dryue &
retch me at lcher by y sweete ryuers.

He restored my lyfe/ and ledde me
by the pathes of rightwysnesse: for
ye/ if I shulde go (his names sake,
thorowe the myddes of dethe: yet
wolde I fere none euyl: for thou
arte with me: thy staffe and thy shep
hoke conforzte me.

Thou shalt sprede & garnishe me
a table/ ye/ and that in the syghte of
myne enemyes: thou shalt souple
my heed with oynemente/ and my
full cuppe shall laughe vpon me.

Ye/ and thy mercy & gentlenes shall
folowe me all my lyfe: I shall syt in
the house of the lozde a longe tyme.

The .xlii. Psalme.

Domini

129
Psalmes of the passion. ps. cxlvi.

Domini est terra. The earth
is the lordes/ and all that is
conteyned in it / the rounde worlde
and all that inhabyte it.

For in the see hath he set her foun-
datyons : and hath buylde her a-
boue the floudes.

Who shall clyme into the hyll of the
lorde/ or who shal abyde in his holy

An inocent in his dedes/ & (place-
he that is pure in hert/ y^e hath nat ex-
tolled hiselfe proudly vnto vanytie/
neither hath s^worne for any disceyt.

This man shall be fed wth the bles-
syng of the lorde / & with the merc-
cy of god his sauoure.

This is the nacyon gyuen all vnto
him and seketh him / this is the be-
ty right Jacob. Selah.

O ye gates lyfte vp yourselues/ ye
gates euerlastyng be ye opened/ &
this glozious kyng shall in entre.
Who is this kyng that is so glo-
riouse

Psalmes of the passion. ps. xxb.
ryouse: it is the mightye valyaunte
lorde/ noble in power / a lorde excel
lente in strength to wage battayle.
Oh ye gates lyfte vp your selfe / ye
gates euerlastyng be ye opened / &
the gloriouse kynge shall in entre.
Who is this kynge that is so glory
ouse: it is y^e lorde of hostes / it is he
that is the gloriouse kynge. Selah.

Ad te dñe leuau. Unto the
(oh Lorde) I lyfte vppe my
mynde: my god I truste in the/ let
me nat be shamed lest myne enemies
reioyse vpon me.

For they shall nat be shamed who
so euer depēde vpon the: but thei shal
be shamed y^e wrongfully hurt inno

Shewe me thy wayes (centes.
lorde: and wonte me to thy pathes.

Lead me forth for thy faythfull
truthes sake acquaint me with the/
for thou arte god my sauoure / of
whom I depende perpetually.

Lorde

Lorde remembze thi mercy & thi grac
cyous fauour: for i these thingz thou
excellest euyn fro the begynnyng.

But the synes of my youth with me
vngodlynelle also remembze thou nat
remembze me accordig to thy good
nesse/ & for thy mercys sake (oh lord.

Good & rixtwyse is the lorde: wher
fore he wyl enstructe & tech synners

He wyl make the lowz (the way,
lyous to go in rightly & in good or
dre: & wyl teche meke men his way.

Al the pathes of y lord ar mercy &
faithfulnes: to those me which kepe
touch and couenaunt with him.

For thy names sake (oh lorde) for
gyue me my wyckednesse: for it is
Who so euer that mā be (very moch.
that fereth the lorde: he shall teache
him the chosen right waye.

His mynde shall enioye good thin
ges: and his posterite shall possesse
the lande as right heritage.

Psalmes of the passyon. ps. cxv.
The lord is a secreete sure thig to
thē that fere him: & thē shal he make
to knowe his couenaūte & promise.
Myn eyes shal be euer vpon the
lorde: for he wyll drawe my fete out.
Beholde me & haue (of the nette.
mercy vppon me: for I am alone
forsaken / full of adyction.
The sorowfull syghes of my herte
encrease more and more: leade me
oute of myne anguysshe.
Beholde my pooze state and my he
uynesse: forgyue me all my synnes.
Consyder my enemyes / for they ar
full many: and with furuose hate
red they pursue me.
Kepe my soule & delyuer me lest I
be shamed: for I haue put my truste
Defende me that I maye (in the.
lyue rightly / hurtynge no man: for
of the do I depende.
Redeme and lose Israell (oh god)
from all his aduersytyes.

Judica

131
Psalmes of the passion. ps. xxi.

Iudica me dñe. Be iuge for
me (lorde) for I am purposed
to lyue innocently: and whyles I
trust in the lorde I shall nat wauer.
Prooue me (lorde) and serche me:
trye my reynes and my herte: lyke
as metall with fyre.

For thy mercy is euer before mine
even: I lede my life i thy faithfulness

I haue nat delyted in y cōpany of
bayn mē: neither haue I assocpated
my self w^t these holow & subtyl mē.

I hate the churche of hurtefull and
noyouse men: neyther haue I con-
spyzed with the vngodly.

I shall endeuer my handes to be
pure / boyde all disceyte: and thy al-
tare (oh lorde) shall I go aboute.

To synge thy prayse and to shewe
forth: what so euer wonderfull dede

Lorde / Dere belo: (thou hast done.
ued is thy house vnto me: and the
seate of thy beuteful tabernacle also.

Take

Psalmes of y^e passyon. ps. xxvii.

Take nat awaye my soule withe
the vngodly : neither yet my lyfe wth

In whose hādes (those bloody men.
Disceyt is tourned and canuast: and
their right hande is full of byrbes.

But I lyue harmles & innocēly: re
deme me and haue mercy vpon me.

My fote is fastened in a place well
worthy for me: in the cōgregatyons
I shall magnifye & prayse the lorde.

Domin⁹ illu. The lorde is
my lyght & my sauyng helth
of whom than shall I be afrayde.

The lorde is y^e strōge defēce of my
lyfe: of whō than shal I be afrayde:

Whā y^e noyous & harmful mē which
were myn aduersares fal vpo me to
deuour my flesh: thā shal they smite
themself agaynst the rocke and fall.

Ye / & if they pitch felde & bēde their
ordināce agāist me: yet shal nat my

If batel be bēt agāist me (hert fere.
yet shal I trust to y^e promise of god.

One

132
Psalmes of the passion. ps. cxvii.

One peticyon asked I of the lord
which I wyll folowe vpon : that is
I might lye in the house of the lord
all dayes of my lyfe .

Whā I might beholde the beutefull
regalty of the lord: & vſite his holi

Eor he hath hyd me as (temple.
though I were in his tabernacle in
tyme of persecutyon : he ſhall hyde
me in the preuye place of hys tente/
and ſhall lyfte me vp into a rocke.

He ſhal gyue me the ouer hande of
myne enemyes / which haue compas
ſed me in : and I ſhall offre ioyfull
ſacrifyces / I ſhall ſynge and playe
the psalmes before the lord .

Lorde here my voyce / I call vpo ſ
haue mercy vpon me & anſwere me.

Mi hert thought vpo the: I ſought
to ſe the / it is the lord that I ſeke.

Tourne nat thy face fro me : ſuffre
nat thy ſeruant to ſlide in thy wrath
hytherto haſte thou ben my helpar /
caſt

Psalmes of y passyon. ps. xxviii.
cast me nat no we awaye/ neither for
take me (oh god my sauyour.

Eor where my fader & my mother
fayled me: there y lozde gadered me

Lorde teche me thy way/ & (to hi.
lede me forth in the right path: from
them that laye a wayte for me.

Let theym nat take their pleasure
vpon me whiche are my troubelous
enemyes: lyenge wytnesses stode
togpyther styffe agaynste me.

Whose vyolence had greuously op-
pressed me: hadde I nat beleued to
enioye those thiges which are good
amonge the lyuenge men.

Depēde & wayte thou vpo y lozde
be thou strōg/ it is he that shal strēg
then thy hert/ Dependēde vpon y lozde.

A Deus dñe clamabo. Upon y
(lozde/ do I call / which art
my stronge defence: dispyle me nat
neither forsake thou me: onles I be
lyke mē let downe ito their graues.

Here

Psalmes of y passion. ps. xxviii.

Here my prayer whyles I crye vn
to the: and lyfte vp my handes vn:
to thy holye Temple.

Plucke me natte into vengeaunce
with the vngodly / with those why:
che studie for shrewdnesse / spekyng
pesably w^t their neybour whyles
they nourishe euyl in their hertes.

Gyue them as they deserue and af:
ter their malyciouse studie: gyue
them after their dedes / acquyte the
their deseruyng.

For they regarded nat the workes
and dedes of the lorde: he shall ther
fore distroye them / & nat edify them.

Praised be the lorde / for he hath
herde the depe desyres of my mide.

The lorde is my strength / he is my
buckler / in him trusted my hert / & I
was holpe / wherfore my hert reioy:
seth: & I shal magnify hi in my song.

The lorde is their strength & a sa:
uige power to pserue his anoynted.

Save

Psalmes of the passion. ps. xxix.
S aue thy people / Do good to thy
heritage: fede and gouern them and
lyfte them vp for euermore.

Afferte dñō fili. Giue vnto
the lordē ye that excell i migh
ty power: gyue ye vnto the Lordē
honoure & the prayse of his power.
Giue y lordē worshyp worthy his
name/ honour y lord i his holy kigi
The voice of y lordē is in the (hall.
watery cloudes: god whose maiesty
is to be feared with reuerence thou
drezth/ the lordē is declared vpo gret
The voyce of the lordē (waters.
is passynge stronge: the voyce of
the lordē is full of maiesty.
The voice of the lordē smiteth togi
ther cedar trees: the lordē breketh to
gyther the cedres of Lybani.
He maketh the mountaynes of Li
bant and Hircion to lepe to gyther
lyke calues: they ranne to gyther
lyke the calues of vnycoznes.

The

Psalmes of the passyon. ps. cxx.

The voyce of the Lorde: casteth & cutteth forth fyre lyghtenynges.

The voyce of the lorde maketh the deserte to quake: the lorde made eue the deserte of kades to tremble.

The voyce of y lorde maketh hart & does to grone & to bzepe: & vncouereth y thicke wod: which al maketh for his praise to be sayd in his tēple

The lorde ruleth ouer the vnyuersall cloude: the lorde there kepeth residence / a kyng euerlastyng.

The lord ministrETH strength to his peple: the lorde is benefyciall to his peple / gyvinge thē prosperous pece.

Exaltabo te. I shal exalte the (lorde) for y hast exalted me & halt nat made my enemyes to reioyse

Oh lorde my god I haue (vpō me. called vpō the / & thou hast heled me.

Lorde / y hast led my soule forth of my graue / y hast restored my life lest I shuld haue gone doune into y pyt.

Psalmes of the passion. ps. xxx.
Ye sayntes of the lord / synge vn-
to him a prayse: and se that ye spre-
de his holpe memoriall.

For it is but a momente that his
wrathe endureth: but longe is the
lyfe that cometh of his beniuolence.

Weppynge and waylynge cometh in
at the euen tide: but anon after glad-
nesse aryseth with the moornyng.

Whan all thinges were prosperous
about me / I thought with my selfe
that I shulde neuer slyde.

Lord / of thy good wyll thou sta-
blyshedest my kyngdome lyke an hyll
for as sone as thou haddest turned a-
way thy face / I was a stoned & trou-
ble. The lord called I vpon: to (bled.
the lord dyd I make my prayer.

I sayd with my selfe / what profiteth
my lyf / if I be put now in to my gra-
ue: shall y dust of my karcas magni-
fye y / or yet declare thy faithfulness:

Here lord and haue mercy vpon
me:

Psalmes of the passion. ps. xxxi
me : (lorde) be thou my helpe.

Thou hast turned my mournynge
in to ioye: thou haste shaken me out
of my mournynge sacke / & clothed
me with gladnes. Wherfore my tōg
shall syng thy prayse / and shall nat
tesse: (lorde my god) I shall magni
fy the with prayse in to everlastig.

In te dñe sperauit. In the
(oh lorde) haue I trusted / let
me neuer be shamed : for thy right
wysnesse sake delyuer me.

Bowe downe thyne care vnto me /
spede the to delyuer me / be thou my
stony rocke wherupon I mighte sit
faste / be thou my stronge defenced
castell wherein thou maist pserue me

For thou arte my rocke & my bul
warke: wherfore lede thou me forth
for thi names sake & take the charge

Lede me forth of the nette (of me.
which they haue sette so preuely for
me : for thou arte my strength.

I be

Psalmes of the passion. ps. xxxi
I betake my spirit into thy hādes:
for ȳ shalt redeme me (lord my god)
which kepest true promise at al times

Prayse ye the lord.

Praise ye ȳ lord omnipotent
Which thozow his benigne
His most dere sōne hath to vs sente
To dye for our iniquyte

We were his cruell enemyes
Abiecte for our transgressyon
Howbeit in Christ fyre we our eyes
Which is our satisfactyon.

Glozy be to the Trinite
The father / sonne / & spirit lyuynge
Whiche are one god & persones thre
To whō be prayse without ending.

A M E N.

Printed at London by
Thomas Godfray.
Cum priuilegio
Rygali.

I am
Eighty
years.